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AND

BOOK REVIEW.

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Single Numbers, Published every Two months, 6d.*

I.

REVIEWS, NOTES, AND NEWS

STUDENTS of Sanskrit literature and Hindu thought will find much of interest in the **Tantra of the Great Liberation**, a translation of Part I. of the **Mahānirvāṇa Tantra**, by a scholar who conceals his identity under the name of **Arthur Avalon**, though probably many of them will dissent from the high estimation in which the translator appears to hold it and its congeners. To speak frankly, we believe the Tantric teachings to represent the Hindu spirit at its very worst. When we turn to plain unvarnished Tantras—the Mahānirvāṇa does not belong to that class—we find black art of the crudest and filthiest kind, with a rough background of the Śiva-Śakti cult. As we extend our survey, we discover that the professors of these arts endeavour to give an appearance of respectability to them by glossing over their crudities with a little more theology, and disguising them in clothes borrowed from other cults, until finally we come to works like the Mahānirvāṇa, into which a vast amount of pure Vedic and Brahmanic ritual, and even a certain *quantum* of Upanishadic idealism, have been incorporated. In this sense, and in this sense only, the Tantric “system” is, as the translator says, “a development of the *Vaidika Karmakāṇḍa*”; but we are strongly of opinion that in their essence the two principles are fundamentally opposed, and that the Tantra only uses Vedic forms to mask its essential opposition. The clearest proof of this is seen in the prescription of sexual license in the Tantric orgies. Our author cloaks this rule under the form of marriage, but it is plain (see, e.g., p. 230) that this so-called marriage, though performed with imitation of Vedic rites, was merely a farce, and ended with the orgy, in flat defiance of the Vedic law, which made marriage practically indissoluble. Other Tantras, we may add, show even less regard to conventions, and some go to the extent of prescribing incest. But whatever be the merit of the Tantras from a moral and intellectual point of view, there can be no doubt of their immense influence over India; and as a document of the Hindu mind—almost at its lowest, we think—this translation, made with considerable skill and furnished with useful notes, has distinct value. (See p. 54.)

The **Chronology of Modern India for Four Hundred Years from the Close of the Fifteenth Century, A.D. 1494-1894**, by James Burgess, C.I.E., LL.D., etc.—The publication in 1899 of the “Chronology of India” from the earliest times to the beginning of the sixteenth century raised a hope that it might be followed by a similar chronicle of events down to the present time. This

hope Dr. James Burgess has now fulfilled. The imposing volume which he has just published gives the chronology of Modern India from 1494 to 1894. In style and arrangement the author has taken the earlier work as model, so that his book forms a companion to and continuation of it. Whereas, however, the first chronology showed many lacunæ and the material for the earlier centuries was sometimes very meagre, Dr. Burgess has found matter enough for each year of the 400 in his book.

In every case where an Indian date for an event exists, whether in the Hijra, Vikrama, or Śaka era, the author gives it alongside of its equivalent in the Christian era; while the division of the work into sections corresponding to the rule of Mughal Sovereigns, Governors-General, and Viceroy, further facilitates matters for the student.

It was a principle of the earlier work that no date, if fairly authenticated, should be omitted, nor any bearing directly or indirectly on the history of the country, and Dr. Burgess seems to have followed this principle in the present volume. Thus, we have in its pages a continuous and copious record of Indian history in its widest sense during these 400 years. Besides being a register of purely Indian events, historical, literary, and religious, it chronicles the story of that European contact with India which led eventually to the founding of our dominion there, while its treatment of events after the establishment of the British power in the country down to our own time is no less detailed and complete.

The author's preface is a model of brevity, and concerned only with the facts necessary to an understanding of the book. In it he gives a list of some of the sources from which he has drawn his material, and the assurance that the index, so essential to the usefulness of such a work, has been made as full and complete as possible.

It is difficult to overestimate the services Dr. Burgess has rendered to scholars by the publication of this work. The materials for the later chronology of India are perhaps more accessible and less scattered than those dealing with the earlier period, but they are at the same time far more numerous, and the task of collecting, revising, and arranging them can have been no light one. The author's name and reputation as a scholar are sufficient guarantee that the work has been done thoroughly, and that no pains have been spared to make the book as complete and accurate as possible. That it will be a welcome addition to the library of every Indian scholar we can scarcely doubt. (See p. 29.)

Die Litteraturen des Ostens in Einzeldarstellungen, IX. Band, 2. Abteilung, 1. Hälfte; "Geschichte der Indischen Litteratur," von Dr. M. Winternitz, Professor an der Deutschen Universität in Prag; Zweiter Band, Erste Hälfte; "Die Buddhistische Litteratur."—Professor Winternitz devotes the first half of the second volume of his "History of Indian Literature" to an account of the Buddhist literature of India. In his introduction he gives the reader some idea of the difficulties of such a task, or rather of the hindrances in the way of its adequate fulfilment.

The literature of Buddhism covers an enormous field. In addition to the Pāli literature, of which so far only the more important works have been edited and translated, there exists a great body of Buddhist Sanskrit literature as yet hardly touched by the editor or translator. The Chinese translations of Buddhist works present the scholar with an almost equally large field, and one which he cannot afford to ignore, as these frequently throw valuable light on questions of origin, or help to solve problems for which no explanation is found in the originals ; but this field, too, as the author points out, has hardly been touched. Again, the sand-buried cities of Central Asia have yielded valuable material for the history of Buddhist literature, but some time must elapse before it can be made available.

In spite of these drawbacks, the Professor has undertaken the task, convinced, as he says, that no history of Indian literature would be complete which excluded that of Buddhism. After reading his work, one must feel that it amply justifies his decision.

After all, the main outlines of the history are already there, and while future research may fill in the details of the picture, it is hardly likely to modify it materially as a whole.

The author treats, in the first place, of the Pāli Canon or Tipiṭaka, and of the various works contained in it, entering into the question of their origin, and pointing out in them the existence of older as well as of more modern elements. In song and ballad he traces the germs which blossomed later into the biography of the Buddha, with all its exaggerations and excrescences.

To the Jātakas he devotes a considerable section of the book, dwelling on their enormous importance for the study of Indian folklore.

Professor Winternitz next takes us over the field of non-canonical Pāli literature, which includes such works as the Milindapañha, the Dīpaṃśa, and the Mahāvamsa.

The third part of the book deals with the Buddhist literature existing in pure and mixed Sanskrit. It treats, amongst others, of the Lalitavistara, of the works of Aṣvaghosha and his school, of the Mahāyānasūtras, and of such poets and teachers of the Mahāyāna school as Nāgārjuna, Āryadeva Vasubandhu, and others.

The author devotes the last part of the book to a detailed examination of the fascinating question of origins and parallels, upon which the views of scholars are still so divergent. The subject bristles with difficulties, and we can well believe that the conscientious scholar hesitates to give an opinion one way or other. As Professor Winternitz is at pains to point out, some of the parallels between the Gospels and Buddhist tradition are not so thoroughgoing as some scholars have assumed, and though here and there the resemblance is so great as to preclude any other hypothesis but that of the one being borrowed from the other, it is not always easy to determine which was the original. The conclusions to which the author comes in the question of the Gospels are that the evidence hardly warrants more than the belief in the possibility of a Buddhist influence, and that in very few cases

does that possibility become a probability. On the other hand, the Apocryphal Gospels are borrowed directly from Buddhism, while the famous romance of Barlaam and Josaphat, so popular among medieval Christians, is Buddhist in framework and incident, despite its Christian spirit, Josaphat being, in fact, no other than the Bodhisattva (Buddha).

Finally, the Professor notes that, while the story of Buddha has been a favourite theme with poets and dramatists of modern times, the neo-Buddhist movement of the present day has so far brought forth little literature worthy of remark.

The footnotes contain a very full bibliography of Buddhist literature, for Professor Winternitz is careful to acknowledge the work of the various scholars in the field of Buddhism, as readily when he agrees as when he happens to differ from them in his views. (See p. 42.)

Vol. XXXVI. of the New Series of the "Archæological Survey of India" contains the first (pre-Muhammadan) part of Dr. Vogel's account of the **Antiquities of Chambā State**, in which he gives an exhaustive account of the results of several tours there between 1902-1908. The secluded position of Chambā behind its mountain-walls has enabled it to retain many ancient institutions and customs which have long since disappeared in other parts of India before successive streams of invaders; its antiquities, notably inscriptions, have likewise been preserved in a way unparalleled elsewhere. Dr. Vogel has been able to recover over 130 inscriptions, which form a striking contrast to the dearth of epigraphic material in Kashmir, and give a vague idea of the amount of destruction of historical documents that has been going on in more exposed parts of India. It is now possible to give a more complete account of the history of Chambā than of any other minor Himalayan State. The early history of Chambā is closely bound up with that of Kashmir, which considerably influenced its civilization and scholarship. It is interesting to note that a descendant of an ally of Harṣa of Kashmir still sits on the throne of Chambā. The inscriptions of Chambā are of the greatest importance for the study of epigraphy, for in them we have a continuous series of documents in the Śāradā alphabet from its earliest form to its development into the modern hill alphabets. Dr. Vogel has devoted considerable attention to an elaborate study of this script, and is able to show that its origin may be dated in the ninth century, and not three centuries previously, as Hoernle proposed. He further shows that the conservative character of this alphabet has been considerably exaggerated by previous writers, for it shows a distinct, if slow, development. These inscriptions are preserved on rock, slabs of stone, images, and copper plates, as in other parts of India. The extensive series of fountain inscriptions seem to be peculiar to Chambā. These are on stones set up at wells or springs as a meritorious act in memory, as a rule, of a deceased relative. The phraseology of the copper-plate grants is similar to that with which we are familiar in other parts of India. It may be noted, as evidence of the peace that has reigned in Chambā for centuries, that one at least of these grants

is, with the accompanying lands, still in the possession of the family to which it was granted 1,000 years ago. All the inscriptions that have been discovered are purely religious in character, and any historical matter that they contain is quite incidental. As too often in India, we have to be content with "long strings of words which do credit to the author's knowledge of Indian rhetoric, but fail to contribute to our knowledge of Indian history." Their Sanskrit is by no means classical, and many interesting epigraphical and orthographical peculiarities may be noted. Dr. Vogel's volume also contains the Sanskrit text, with translation, of the *Vaiṣṇāvali* of the Kings of Chambā from a manuscript of recent date (the original was destroyed by fire not long ago). It is, of course, metrical, and may be divided into a mythical and an historical part, the former being based on the *Bhāgavata-Purāṇa*. It cannot have been composed before 1642, but is clearly based on earlier documents now lost, the list of Rājās being fairly correct as far as it can be checked by other sources. Interesting evidence of its late date is seen in the mention of the Mudgalas (Mughals), who are, however, mentioned in the reign of Vijayavarman, who probably flourished before the days of Chingiz Khan himself.

Dr. Vogel's chapter on the State officials of ancient Chambā is of special importance, particularly for the light it throws on our records of the Gupta period, where similar officials are mentioned, and notably on the seals of the reign of Candragupta II. found at Vaiśālī by Dr. Bloch. It is doubtful whether all these officials really existed in ancient Chambā, and it seems probable that many of the titles were adopted from other parts of India without reference to local circumstances, which, if anything, rather increases than diminishes their interest. Many of the elaborately carved fountain stones have interesting designs, notably one at Sālhi, with personification of the principal rivers of India with their names and vehicles, which will be of use in identifying similar personifications elsewhere.

It is hardly necessary to say that the work is produced in the sumptuous style that characterizes the New Series of the "Archæological Survey." The illustrations, especially, leave nothing to be desired. We must congratulate Dr. Vogel on a remarkable contribution to our knowledge of medieval India. We note with pleasure that he was greatly assisted by the Rāja of Chambā, Sir Buri Singh, in his researches, and that a local museum has been founded by His Highness.

It is our pleasant duty to announce the publication of the text of **Visākhadatta's Mudrārāksasa**, edited by Dr. **Alfred Hillebrandt**, a task on which the latter has been engaged for several years. *Finis coronat opus*. Dr. Hillebrandt is to be congratulated on having completed the publication of the text, to which he has added a useful supplement in the shape of an index of Prakrit words. The present edition is based upon four manuscripts, none of which has been used previously, and all of which seem to represent distinct traditions; and he has further examined nineteen other manuscripts, so that his critical apparatus is ample. Readers need hardly be reminded of the peculiar

interest of this well-known historical drama, which vividly pictures the stirring reign of the great Candragupta and the diplomacy of Cāṇakya, to which he owed so much. The tedium that so often attends the study of the classical Sanskrit drama would be immensely lightened if all the plays were as interesting as the *Mudrārākṣasa*, and as well edited as the present publication of Dr. Hillebrandt. (See p. 328.)

History of Aurangzib, by **Jadunath Sarkar**, M.A., Professor, Patna College. Vol. I.; "Reign of Shah Jahan"; Vol. II.; "War of Succession."—These two volumes form the first instalment of a work destined, as its author tells us, to run into several before its completion. No one is better fitted to write the history of this reign than Professor Sarkar, and the enumeration of the sources on which he has based his work shows that he brings a critical judgment to bear on his material, and that his history will be in many ways more trustworthy and more scholarly than those which have preceded it.

To the State records of Aurangzib's reign and other Persian works Professor Sarkar has been able to add a large number of letters written not only by the Emperor himself and his relatives, but by nobles and Court officials—contemporary and, in some instances, at least, disinterested witnesses of the events and conditions which they describe. The value of these for such a work is obvious.

Professor Sarkar, while admitting the great ability, energy, and determination of Aurangzib, contends that it was to his policy and conduct that the Mughal Empire owed its eventual ruin—a thesis the elaboration of which in the succeeding volumes will be of immense interest.

These two volumes cover Aurangzib's life up to the year 1659, when, having deposed his father and got rid of his brother and nephews, victorious over every obstacle to his ambition, he celebrated his second coronation at Delhi with even greater pomp and magnificence than had marked that of his father, Shah Jahan.

The narrative is absorbingly interesting, in spite of the fact that there is a multitude of detail appealing chiefly to readers conversant with military matters. As, however, the Mughals spent most of their time in fighting, a history of their reigns must necessarily deal largely with the battle-field.

Whatever may be thought of the means by which he eventually usurped the throne, there can be no doubt that, judged by the standards of that age, Aurangzib was the fittest for the throne of Shah Jahan's sons. While Dara, the heir-apparent, was leading a pampered existence at Court as his father's favourite, Aurangzib was developing in the hard school of personal experience the energy, endurance, and resourcefulness which alone could make a successful ruler over an Empire like that of the Mughals. That some such conviction was present in the minds of the great nobles and leaders of the army, and that it determined their attitude in the contest between Aurangzib and his brothers, we can scarcely doubt. It was not military superiority alone that gave Aurangzib his eventual victory, though his wily cunning seems everywhere to have been successful where that of his brothers failed.

He had luck on his side, and every success he scored enlarged the number of those who saw in him the rising star and in his hapless brothers the victims of a relentless fate. There is no sadder, more dramatic, chapter in history than that of Dara's losing fight against Aurangzib, his subsequent flight, humiliation, and death. The tale is told again by Professor Sarkar with simplicity and impartiality. It holds the reader breathless, and he must be hard of heart who is not moved to poignant pity for the hapless fugitive and indignation at the relentless cruelty of Aurangzib. The society of that age was, however, inured to the sight of such reverses. On the whole, it was a stranger to pity, and accustomed to mete out savage cruelty to the fallen foe, whoever he might be. There is no certainty either that Dara would have acted differently if his rôle and that of Aurangzib had been reversed. The very fact that Aurangzib maintained his sway for fifty years over such a society is proof that his methods were the only ones it understood.

We shall await the author's other volumes with eagerness. If he gives us as clear and detailed an account of Aurangzib's internal policy and administration as he does of his military activity, we shall have a most valuable source of information for one of the most important and fascinating periods of Indian history. (See p. 45.)

The Outcastes' Hope, by the Rev. **Godfrey E. Phillips**, of the London Missionary Society.—This little book, though intended primarily for use in mission study-circles, may be confidently recommended to all who are interested in the work accomplished by Christian missions in India. As its title implies, it deals with missionary effort among the Pariah class, a class whose utter degradation through long years of suppression has hitherto defied every effort to raise it. The character of the Pariah, the terrible poverty in which he chronically lives, and the persecution to which he is often subjected on his conversion, impose almost insuperable difficulties on mission work at the outset, while the success gained is often imperilled by the lack of workers to carry on and complete what has been begun. It is interesting to read that the workers are in many cases recruited from the more intelligent and trustworthy among the converts themselves, a process which has the author's entire approval as being essential to the welfare and stability of the future Church of the Pariah class in India. He gives several instances of the devotion of these men to their calling, while the testimony he bears to the capacity for improvement latent in the Pariah, and needing only favourable conditions for developing, is an adequate justification of what has been done to raise him. Of all these things, of the work and its difficulties, its successes and disappointments, the author gives a clear and vivid account. There are no high lights in the picture—if anything, it is sombre-hued—but it bears the stamp of truthfulness, of fidelity to facts. It is clear, from the writer's narrative, that Christianity has so far had more success among these people than the efforts of other bodies to ameliorate their lot, and one cannot but hope that the success already achieved may be continued. The chief

danger lies in the inadequate supply of workers. If Mr. Phillips's admirable account should stir up others to enter the field, it will not have been written in vain. (See p. 267.)

Un Nouveau Document sur le Bouddhisme Birman is an instructive paper by M. Louis Finot, in which he published a Pāli inscription recently found at Hmawza. This document is a fragment of a Buddhist doctrinal work, probably scriptural, and apparently of the sixth century, closely resembling in its character the gold plates of Maunggun now in the British Museum. M. Finot takes the opportunity to discuss the religious history of Burma, pointing out the existence of three cults there—viz., the worship of Vishṇu in Pegu, Prome, and Pagan; Mahāyāna Buddhism, with a strong Tantric admixture, introduced about the fifth century in Pegu and Upper Burma; and the Theravāda school of Buddhism, which came from Ceylon to Pegu, and was thence carried in the eleventh century to Pagan. The present document proves the existence of the Theravāda in Lower Burma in the sixth century, which is a highly important datum. Previous to the introduction of the respectable Theravāda into Pagan, that benighted region was under the spiritual tyranny of the Ari, or Araññakas, a sect of priests whose fitness for their office may be measured from the fact that they regularly enjoyed a *jus primæ noctis* over marriageable virgins, as was practised in Siam—and also, we may add, by Brahmans in Southern India. The facts of the case indicate that the Ari were not a degraded class of Buddhist monks, but represented an aboriginal cult of Further India, to which some of the Mahāyāna Buddhist monks were willing to prostitute themselves, until they were swept out of existence in the great reform of the eleventh century.

We have previously in these columns called attention to the importance of the theology and philosophy associated with the cult of the god Śiva in India, which as a rule is obscured to Western readers by the pretensions of the system of monism bearing the name of Śankara to represent the whole content of Hindu philosophic thought. Students of Indian religions have now an opportunity to see how the former doctrine is conceived by a cultured native believer if they will read the **Studies in Śaiva-Siddhānta** by Mr. J. M. Nallasvāmi Pillai. In these essays the ancient Śaiva creed—still the living faith and rule of life of millions of Tamils—is expounded and defended in a skilful and interesting manner. Some of them contain translations of Śaiva texts and anthologies from the beautiful religious poems of that Church in illustration of the strikingly powerful and attractive fundamental ideas of Śaivism, while others endeavour to interpret the older Sanskrit literature from the Śaiva standpoint, or defend the latter in vigorous polemic against rival schools. There is a depth of poetical feeling in the ancient Tamil religious poets of which few Western readers have any conception—as examples, we may quote the comparison of God's trinity of attributes of reality, thought, and bliss, to the combination of form, colour, and fragrance in the flower—and while we may differ from our author on details, such as the agreement of his creed with early Sanskrit texts, and even venture to

hold another faith, it is impossible for the fair-minded reader to fail to recognize in the Siddhānta a vigorous system of religious thought worthy to rank among the finest products of the Hindu genius.

Mr. Herbert Warren is one of the few Europeans who have found in Jain dogma a satisfying answer to the cry of religious doubt, and those in England who share his faith, as well as the larger circle who desire to study the subject objectively, but do not possess the knowledge that would enable them to read the native textbooks of Jain doctrine, will be thankful for his little work entitled **Jainism in Western Garb, as a Solution to Life's Great Problems**. At the outset he modestly disclaims originality by presenting the work as compiled chiefly from notes and lectures by the late Mr. V. R. Gandhi. He gives a lucid and agreeable summary of Jain teaching as regards both theory and practice, interpreting the fundamental ideas of Jain thought in a manner that makes them fairly intelligible to the Western mind, and explaining the long and elaborate classifications of the topics of doctrine and ethics in which the system-loving Jain mind delights. It is, perhaps, too much to expect that Jainism will ever become popular in Europe; there is a certain crudity in its theory and a rigidity and scholastic systematization in its ethical scheme that seem out of harmony with Western mentality. Nevertheless, it is an interesting faith, and its guiding spirit of universal tenderness is very attractive, and is well brought out in Mr. Warren's book. (See p. 34.)

Tome XII., No. 4, of the *Bulletin de l'École Française d'Extrême-Orient* contains No. XII. of M. **E. M. Durand's** *Notes sur les Chams*, being **Le Conte de Cendrillon**, the Cham pendant to the European story of Cinderella. The Cham heroine is Mu Gajaung, who suffered various persecutions from her adoptive mother and the latter's daughter. The familiar motive of the two golden slippers leads to her marriage with the King; but her adventures do not end here, for the wicked sister does not cease from troubling, but kills her in repeated births, until at length she returns once more and comes back into her own. Mu Gajaung gets rid of her rival in a pot of boiling water, and sends the remains as a dish of salt fish to her mother, who eats them before discovering the truth; so all ends happily. The Cham text is given in Roman transliteration, with the French on parallel pages, supplying useful material to the philologist and the student of folklore. (See p. 49.)

Chau Ju-kua.—The name which Messrs. **Hirth** and **Rockhill** have taken as the title of their work is that of a Chinese inspector of foreign trade in Fuhkien, who lived about the middle of the thirteenth century. He wrote a book entitled "Chu Fan Chih; or, A Description of Foreign Nations," which throws much light on the medieval trade carried on by sea with the Far East. The book is in two parts, both comparatively short. The first part contains notices of forty-six countries, mostly bordering the sea route to India and the West; the second consists of brief remarks on forty-three articles of commerce, being the chief products of the above countries. Such is the scheme of the work of which we are now presented with a complete

translation. Quite as valuable as the text itself are the copious and learned notes which accompany each chapter. The multiplicity of subjects investigated is quite astonishing, and it is therefore a great blessing to find an excellent and exhaustive index at the end, besides a list of unusual foreign names and terms, with explanation. A long and very interesting introduction traces the rise and development of the maritime intercourse between China and Southern and South-Western Asia down to the time of Chao Ju-kua himself. For the benefit of sinological readers, a large number of Chinese characters are inserted on every page. In spite of this added difficulty, the printing is irreproachable, credit for which is due to the Printing Office of the Imperial Academy of Sciences at St. Petersburg. A good sketch-map completes the volume.

The Diamond Sūtra.—A new translation of this famous little compendium of Buddhist philosophy is very welcome. Under the title "*Prajña-pāramitā*," this Sūtra was written originally in Sanskrit, and first translated into Chinese by Kumārajīva about A.D. 400. Several other versions were subsequently made, but that of Kumārajīva still remains the most popular, and it is this which Mr. **William Gemmell** has now turned into English. A Chinese commentator has thus explained the rather striking title: "As the diamond exceeds all other precious gems in brilliancy and indestructibility; so, also, does the *wisdom* of the Diamond Sūtra transcend, and shall outlive, all other knowledge known to philosophy." However this may be, anyone who is anxious to acquire some knowledge of the texts of Mahāyāna Buddhism could hardly do better than begin his studies with a perusal of this volume. If he happens to be a student of Chinese, it would be a capital exercise for him to run through the original with this translation in his hand. He will certainly find much to arrest his attention in the work itself, and the numerous annotations and parallel passages subjoined by Mr. Gemmell will doubtless stimulate him to push his researches still further. (See p. 314.)

Yang Chu's Garden of Pleasure.—This recent addition to the "Wisdom of the East" series is a curious and doubtless ancient document, which somehow or other became embedded in the works of Lieh Tzū, of which it now forms the seventh book. The translator is Professor **Anton Forke**, whose facile pen is almost as much at home in English as in his native German. Yang Chu was a philosopher who must have flourished in the fourth century B.C. Mr. **Hugh Byng**, in his introduction, can hardly be right in assigning his death to the year 250 B.C. or thereabouts, for we know that his great opponent, Mencius, died in extreme old age in 289 B.C. He founded a school of ethical egoism, which has been too hastily condemned root and branch by modern writers, such as Dr. Legge, who does not hesitate to brand his teaching as "detestable," and refers to him elsewhere as "the least erected spirit who ever professed to reason concerning the duties of life and man." A much saner and more dispassionate view of Yang Chu's system is presented to us here in Mr. Byng's thoughtful and well-written introduction, a careful perusal

of which, combined with a study of the text itself, leaves one with the impression that Yang Chu has been as unjustly maligned as his Greek congener Epicurus. (See p. 319.)

Intellectual and Political Currents in the Far East.—This is perhaps the best book of its class concerning the Far East that has yet emanated from America. Its author, Dr. **Paul Reinsch**, not only shows an intimate acquaintance with the intellectual undercurrents of Chinese and Japanese life, but illuminates his subject with the light of a keen and original mind. Many of these essays are so packed with thought that, but for the perfect clarity of style, they could hardly be considered easy reading. The first, on Asiatic Unity, is an attempt to find some common ideals and sentiments in the infinite variety of Oriental life. "Energism in the Orient" discusses the gradual tendency of the East to throw off the mystic element which has so long governed its mental attitude, and turn to a more active conduct of affairs. Besides these more general essays, there is one dealing with contemporary India, three with China, and two with Japan. Perhaps the most brilliant of these is the one entitled "Intellectual Tendencies in the Chinese Reform Movement." Here we have excellent summaries of the teachings of Wang Yang-ming and other philosophical writers who are deeply influencing modern Chinese thought. Being apparently unacquainted with the Chinese language himself, Dr. Reinsch is obliged to rely on translations, and it is unfortunate that he should have happened to pitch upon those of two of his own countrymen who have the slenderest of qualifications to act as guides in sinology (see pp. 119, 125). This, no doubt, explains why he speaks of the Tao of Lao Tzŭ as "Reason." On the other hand, the passages quoted from Ou-yang Hsiu on p. 38 should not have been thus appropriated without due acknowledgment to the translator.

Those who are masters of Russian, and have any interest in the Far East, should read the account of **Korea from a Statistical and Geographical Standpoint**, by Professor **H. B. Kyuner**, of the Institute of Science at Vladivostok. The work will consist of two parts, the one dealing with statistics and geography, published last year, and now before us, and the other with economics, which we may hope will follow during the course of the present year.

Our author seems to have consulted all the best Japanese authorities on Tsyŭ-Sen, and those European writers who are entitled to express an opinion upon matters so far distant, the result being a dissertation valuable not only to the statistician and the geographer, but to the ethnographer and the merchant.

We have received the second volume of Dr. **Paul Brönnle's Monuments of Arabic Philology**, containing the "Commentary on Ibn Hishām's Biography of Muhammad according to Abu-Dzar's manuscripts in Berlin, Constantinople, and the Escorial." Abu-Dzar, the author of the Commentary, was born in A.H. 533, and died in 604. His work is important for the lexicographical material it contains, but its main value lies in its criticism of Ibn Hishām's

text, for it sometimes offers as many as three or four different readings and gives alternative explanations. The work is in continuation of Dr. Brönnle's earlier studies of the text, which were summarized in his dissertation, "Die Commentatoren des Ibn Hishām und ihre Scholien," which was published in Halle seventeen years ago.

The Encyclopædia of Islam continues to make good progress, and the editors are to be congratulated on the manner in which they are carrying out their immense task. The two parts we have just received—Parts XIII. and XIV.—are of more than usual interest, as the one contains the article on Cairo, the other that on Constantinople. The former, by Dr. C. H. Becker, is illustrated by an excellent "historical plan" of Cairo, in colours, showing its original foundation and various extensions that have taken place from time to time. The article on Constantinople is by Dr. J. H. Mordtmann, and gives a full but concise account of the city during all periods. Other noteworthy articles are those on Bukharā in Turkestan, on China, and on Cingiz-Khān.

Biographie de Saint Jean Damascène. Texte original Arabe, publié pour la première fois par Le P. Constantin Bacha.—As explained by the editor in his preface, this short biography is the work of **Mikhā'il**, a monk of the monastery of St. Simeon, near Antioch, who flourished in the latter half of the eleventh century; but, having suffered various translations, the original Arabic text was gradually lost sight of, and its reality in the end called in question. The editor discovered in Hims a very old but defective Arabic manuscript of the work, the style of which opposed the supposition of its being a translation from the Greek. A second manuscript was found, dated 1646, slightly defective, but in close agreement with the former text. This second manuscript contained an introduction (published in the present edition). In it Mikhā'il states that he has written the life of St. John out of gratitude for the Saint's miraculous deliverance of the people of Antioch (among whom was the author himself) when the city was taken by the Seljukes in A.D. 1084. He began the work in the following year, and remarks that it is necessarily brief owing to the meagre sources, no complete life of St. John having existed previously either in Greek or Arabic. A Vatican manuscript, dated A.D. 1223, though lacking the introduction, provided otherwise a complete text, and was used as the basis of the present edition. The editor has supplied occasional footnotes. (See p. 312.)

In Fragments of a Zadokite Work, translated from the Cambridge Hebrew text, and edited, with introduction, notes, and indexes, by **R. H. Charles**, D.Litt., D.D., the learned translator defines his attitude towards his text with uncompromising clearness in the first words of his introduction. "Written towards the close of the first century B.C. in good Hebrew," he says, "our book represents the beliefs and expectations of a body of reformers who sprang up in the second century B.C. within the priesthood, as the Pharisees had within the laity, and called themselves—at all events, in the first century

—‘the Sons of Zadok.’ The reformation, in which they were the chief movers, was the result of a slow but steady religious revival which took place between the years 196 and 176 B.C. or thereabouts, and which culminated at the close of this period in the formation of a Party within the priesthood. This Party—‘the penitents of Israel’—appears to have attempted the reform of irregularities connected with the Temple, but having failed in the attempt, they left Jerusalem and the cities of Israel, either voluntarily or under compulsion, and withdrew to Damascus under the leadership of ‘the Star,’ otherwise designated as ‘the Lawgiver,’ where they established the ‘New Covenant,’ ‘the Covenant of Repentance,’” etc. From this it will be seen that Dr. Charles fully accepts the view of the nature of the book which was taken by its editor, Dr. Schechter; and in support of it he brings to bear all his knowledge, especially of the apocryphal Jewish literature. It is obvious that if this view is the correct one, the book is a document of the highest importance in the history of Jewish and Christian thought; and from the standpoint of Dr. Charles there is considerable probability in his conjecture as to the ultimate fate of the Sons of Zadok, of whom he says: “Their appreciation of the Prophets, unparalleled in legalistic Judaism; their insistent preaching on the need of repentance; their constant proclamation of God’s readiness to forgive the repentant; their expectation of a Messiah (and just at this period) and of a future life—all these beliefs and hopes prepared them to accept Christianity, and accordingly it is not unreasonable to conclude that they formed part of the ‘great company of the priests that became obedient to the faith.’” Undoubtedly—if . . . But, unfortunately, Dr. Charles has not adduced any argument to refute the opinion of certain scholars who maintain that the book is many centuries later than the date to which he and Dr. Schechter assign it, and that it is merely a polemical tract issued by a forgotten medieval sect that in some points anticipated the Karaites.

All travellers to the Near East will be grateful to Mr. **T. G. Wakeling** for his recent publication, **Forged Egyptian Antiquities**. Had this book been in the hands of his countrymen forty years ago, how much falsehood, temper, and money would have been saved! Our author shows that not only figures in wood and stone, but those in *lapis lazuli* and iridescent glass, in porcelain, alabaster, serpentine, and granite, are all forged. Even mummies, scarabs, and tombs do not escape attention at the hands of the forger. Egyptologists have themselves been taken in, and one has only to look at the illustrations here given to appreciate the wonderful dexterity and ingenuity of those who think fit to live by deceiving their fellows. (See p. 319.)

The “Wisdom of the East” series is now enriched by a volume on **Ancient Egyptian Legends**. These stories, “preserved to the present day engraved on stone and written on papyri,” are here retold by Mr. **M. A. Murray** in his own way, but with the retention as far as possible of the expressions and metaphors of the Egyptian.

Unlike the legends of Asia, those of Egypt are truly pyramidal in their weirdness. One has only to read "The Book of Thoth" and "The Name of Ra" to realize this. The general public will now have an opportunity of appreciating the phantasy of the people of the Nile, which hitherto has been confined to students. (See p. 32.)

European interest in Zoroastrianism seems to grow with every year that comes. Nor is this to be wondered at, for there are certainly many points in the system which appeal to all thinking men. The question of the Twins, polarity in the world without and in the realm within; Purity of thought and heart; and, above all, the coming of Sao 'Sjand, the Saviour, in the fulness of time from a pure virgin. Under the title, **The Message of Zoroaster**, Mr. **A. S. N. Wadia** deals at length with the principles of his faith and practice, and although his style is mixed and his English not quite perfect, his book is well worth reading. He knows why the Parsis hold fire sacred, and discusses with real insight the ethics and philosophy of the Mazdean law-giver.

Many of our readers will no doubt remember a paper by Dr. **Hermann Gollancz** on "A Selection of Charms from Oriental Manuscripts," which he read at the Oriental Congress held at Paris in 1897, and the interest it evolved among many students of Oriental magic and sorcery; and we feel sure that everyone will welcome with pleasure the book which he has just issued, entitled **The Book of Protection** (Henry Frowde, London, 1912), for it contains all the Syriac charms which he described in 1897, both texts and translations, together with a great many more which he has been fortunate enough to find in manuscripts in the University Library, Cambridge, and in the British Museum. He has, in fact, printed the complete texts from three codices, which he calls A, B, and C, and has reproduced the series of magical pictures with which the first of them is illustrated. The manuscripts containing these charms were no doubt carefully tied up in coverings, and worn by their owners as amulets, and Dr. Gollancz has rightly stated the object of all of them—to afford protection to those who were fortunate enough to possess these copies. Who the writers of these charms were it is impossible to say, but many of them contain internal evidence of great antiquity, and many of them, on the other hand, are not very old. The writers of many of them were well acquainted with Hebrew and Christian legends, and the great names of God and the magical names which were engraved on Solomon's seal play prominent parts in them. In this particular they resemble the texts inscribed on Ethiopic parchment amulets, and it seems clear that the old picture of St. George slaying the dragon—*i.e.*, Horus slaying Set, or Rā slaying Āapep—is the *motif* of several of the illustrations of Codex A. The greater number of the charms appear to have been composed by natives of the country round about Mōsul (Nineveh), and some of them—*e.g.*, No. 27 (XLII.)—must be the work of a man who lived at or near Alkōsh, where Rabban Hormizd is buried. Section 5 in Codex B exhibits a knowledge of the names of famous dignitaries of the Nestorian Church, which could only have been obtained from some work like the Syriac recension of the "Paradise

of Palladius," or the "Book of Heads," by Thomas of Margâ—indeed, Jacob of Bêth 'Âbhê is actually mentioned. No. 54 in Codex A is a curious charm, which deals with divination by means of the numerical values of letters. To find the source of the sickness which has smitten a man, take all the letters in the names of the man and his mother, write down their numerical values, and then divide the total by nine. According to the number remaining over the wise man deduces the cause of the illness, the day when it attacked him. Many examples of this kind of divination are found in the "Book of Medicines," and they prove that the natives of Northern Mesopotamia employed it as a matter of course whenever they were in any difficulty. Very often a decision was arrived at by the remainder being odd or even! There are many interesting points in Dr. Gollancz's book which might be noted, and comparisons drawn between the charms which are written on paper in North Africa, Arabia, Egypt, and the Sûdân, and which, cut in brass, are worn on the arms of soldiers fighting to-day in Yemen, and those printed in this book. The printing and general "get up" of the book is faultless, and author and publisher have joined forces in producing a collection of charms which in one respect or another appeal to most people, and it should find many readers. (See p. 313.)

The Zigula Tales, received from the S.P.C.K., will form a most welcome addition to the existing grammar and vocabulary published in 1906. Zigula, or, more correctly, Luvu, is a language spoken some fifty miles west from Tanga by people living, a few on the Pangani River, and the majority extending over a wide tract of country westwards for a considerable distance from the river itself. The latter speak a slightly different dialect. The tales, being taken from both sections of the people, consequently vary somewhat in spelling. Twenty-three tales in all are given, a third of which appear to be animal stories, the others relating to persons. The Swahili words *mali*, *haya*, *basi* occur in the text; whilst in the story of the poor man and the well-to-do (*Mkiwa na Mhungwana*) use is made of the word *Heller*, the German equivalent for the *cent* of British East Africa and Uganda.

No one can take up **Le Totémisme chez les Fañ**, by R. P. H. Trilles, without realizing that it is a book of no ordinary merit. When the author went to the French Congo twenty years ago, he found no interest taken in the ideas and customs of the people by his fellow-missionaries; he had to seek his own answer to the questions that presented themselves to his mind. Thanks to powerful support, especially from the Bishop who writes the preface, he has been able to pursue his quest without interruption, and he has done this so thoroughly as to identify himself with certain chiefs, tracing his genealogy back as they do, but to such a much earlier age as to be regarded as a tutelary being, reincarnated and superior. Hence he obtained many secrets. Once, after only three years' residence, an unpleasant surprise befell him. Sleeping in a chief's house, he awoke to find a venomous and infuriated snake facing him. On the point of killing it, his gun was knocked up, and the chief, laying his arm on him, implored him not to kill his *elangela*. What that

was he could not divine, and, more mysterious, the chief, after pacifying the snake, enjoined silence concerning *elangela*. Subsequent investigation nearly cost him his life, for the chief tried to poison him. However, he came to identify *elangela* with the Nagual of Mexico, the person-totem of the chief, and this "long before Mr. van Gennep in his turn took up the subject." The initiation of a Fang Witch Doctor, described on p. 482, is probably unique. The consecration is made, *inter alia*, by the actual mixing in one vessel of the blood of a human sacrifice, with that of the initiate's own totem. Each assistant drinks from this; the initiate drinks last, and "must imbibe all that is left, whatever the quantity." English readers, being more used to the term "animism," will need to read the opening pages carefully. "Animism" is but one phase of the phenomenon; behind that lies the thought of a tutelary spirit. To invoke this spirit's help and insure his favour is the aim of life. The African does not reverence; he fears. To him there is no such thing as an accident. In sentences like these the author shows how thoroughly familiar he is with the mind of Africa. One is, therefore, perforce obliged to overlook a point here and there which does not appeal to the student of philology. It would, however, have been a gain in the discussion of *Esayong* and *Mvameyong* to have stated the fact that *yong* = nation. *Esayong*, therefore, means "father of the nation," being similar in form to *Sekuma* (p. 95) = father protector; and to the universal Bantu use of *Sa* (or *se*) = father. The idea is a material one and this fact makes it clearer why *Esayong* denotes the totem, whilst *mvameyong* is reserved for "the ancestral spirit." The book is of fascinating interest; the thoroughness and sympathy with which it is written command respect; the liberal quotation and discussion of the views of others enhance its value; so that, without being pledged to accept any or every theory advanced, its 600 pages cannot fail to command the constant and careful study of all who desire to master the important subject of African beliefs. (See p. 319.)

Professor **Meinhof** has made a very valuable contribution to our rapidly increasing knowledge of African life and thought by publishing, under the title **Afrikanische Religionen**, the lectures he gave in Hamburg last winter session. Anyone who wants a general survey of the whole subject of African religious life, clearly put, will find it here. An interesting picture, added to each of the eight lectures, brings the reader somewhat more vividly into touch with the subject; whilst a long bibliography at the end offers abundant suggestion for further study. Some prominence is given to African prayers. One is given in the text on p. 104, from Togoland, and three more occur in an appendix—one from Kikuyu, and two from the Galla country. The author seeks, not so much to enumerate facts, the literature for which is increasing by leaps and bounds, but rather to reach the inner meaning of what is recorded. Every few pages some useful or helpful suggestion in this direction is offered. The African must no longer be regarded as having a mere meaningless superstition; he possesses a religious sense, based upon a "struggle with everyday needs, to meet which the aid of magic powers must be invoked."

His conceptions of existence are shaped by a strong belief in the existence of a soul, which tenants various objects beside the body—e.g., the blood, the breath, the shadow—and manifests itself also in dreams. Much of this belief is traceable to the phenomenon of death. Charms enter largely into his life, but the author combats the idea that the Fetishism of West Africa points to polytheism. “The West African does not dream of worshipping everything he wants, but draws a sharp distinction between profane and sacred (*magische*) things.” There are interesting pages also on the worship of ancestors and of the spirits of the deceased; on Totemism, which the author argues is more æsthetic than religious; on ceremonies and festivals; on the names for God and for evil spirits; and on many other topics. We can cordially recommend this book for the interesting as well as thorough way it handles a large and important subject without ever becoming too long to be easily and quickly read. (See p. 324.)

Two useful books in Swahili have just been issued by the S.P.C.K.—a Reading Book and an account of Muhammedanism. The Reading Book—**Chuo cha maarifa**—contains seventy-one well-selected pieces, each giving some pointed piece of information. The pieces increase in difficulty as the book progresses, the latter half being devoted largely to descriptions of the principal countries of the world. Six pieces near the end are devoted to Columbus—an item a little out of proportion to the rest of the book. In **Habari ya Waarabu na Islamu** we find a good account of Arabia and its people, leading up to a concise life of Muhammed, and closing with explanations of certain details of Muhammedan ritual and ceremony practised to-day. The whole occupies twenty-two chapters, and opportunity is taken to meet certain arguments or objections in favour of Islam, such as the one that a knowledge of Islam is so easily acquired. In both books the spelling *huo* and *huyo* for *huu* and *huyu* looks strange, as does *aruba* for the more usual *aroba*. *Kh* for the Arabic *Kha* would be more conveniently written *h* or *k*, as in the title of the second book. *Thiraa* is not a measure of 12 inches, but of 18, and consequently to say that Mount Everest is 19,000 *thiraa* high is incorrect. In saying that some fabulous beast was 32 *thiraa* long, the reader may draw his own conclusions, but for the heights of a mountain accuracy is required.

The **Sagalla Book of Common Prayer (Chuo cha kulomba)**, which the S.P.C.K. have kindly sent, is a neat and compact little book in excellently clear type. The usual Preface and Calendar have not been included, whilst the Psalms have yet to be added. Instead, a very convenient translation of the Morning Lessons for every Sunday in the year is inserted at the end. These, with the Sunday Epistles, will form a very welcome addition towards the translation of the Bible, of which hitherto only the four Gospels have appeared in print.

Al-Hilal, January, 1913, Vol. XXI., No. 4. (See p. 49.)

Al-Hilal, February, 1913, Vol. XXI., No. 5. (See p. 49.)

46, GREAT RUSSELL STREET, LONDON, W.C. (*opposite the British Museum*).

Al-Machriq, January, 1913, Vol. XVI., No. 1, contains : L'Astrolabe et la Manière de s'en Servir : Traité de 'Ali Ibn 'Isa (XI^e Siècle), by P. L. Cheikho.—Jean Philoponus est-il le même Personnage que Yahia an Naḥoui ? by P. L. Cheikho.—De Beyrouth aux Indes à la Recherche des Manuscrits : sur le Chemin de Bagdad, by P. L. Cheikho.—Christianisme et Littérature avant l'Islam : 2^e Partie, (I.) L'Écriture Arabe, by P. L. Cheikho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 49.)

Al-Machriq, February, 1913, Vol. XVI., No. 2, contains : La Divinité de Jésus Christ, by P. L. Cheikho.—Mgr. Euthyme Saifi et le P. Michel Nau, Auteurs de Deux Ouvrages Similaires, by P. C. Bacha.—Les Progrès Récents de la Marine Militaire, by P. J. Hernault.—De Beyrouth aux Indes (à la Recherche des Manuscrits) à Bagdad, by P. L. Cheikho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 49.)

American Journal of Semitic Languages and Literatures, January, 1913, Vol. XXIX., No. 2, contains : The Oath in Cuneiform Inscriptions, by S. A. B. Mercer.—An Akkadian Cruciform Monument, by J. D. Prince.—The Ode on the King of Babylon, Isaiah xiv. 46-21, by F. A. Vanderburgh.—Assyrian Karâru "to Wind" and Pilurtu "Tablet," by Ch. Johnston.—The Babylonian Tablets in the Collection of George Vaux, by G. A. Barton.—Still another Babylonian Ledger of Reeds and Wood, by G. A. Barton.—Book Notices.—etc., etc. (See p. 49.)

Annals of Archæology and Anthropology, January, 1913, Vol. V., Nos. 3-4, contains : Some Notes on Homeric Armour, by M. S. Thompson.—Second Interim Report on the Excavations at Sakje-Geuzi, in North Syria, 1911, by J. Garstang.—Third Interim Report on the Excavations at Meroë, by J. Garstang.—The Linen Girdle of Rameses III., by Th. D. Lee.—Note on a Vase of Minoan Fabric from Abydos (Egypt), by J. Garstang.—Are we Justified in speaking of a Megalithic Race ? by T. E. Peet.—Some Cults of Prehistoric Egypt, by P. E. Newberry.—List of Vases with Cult-Signs, by P. F. Newberry.—etc., etc. (See p. 49.)

Asie Française, December, 1912, Vol. XII., No. 141, contains : Les Obsèques de M. Jean Dupuis.—L'Œuvre de Jean Dupuis, by Ch. Fournier-Vailly.—La Crise Orientale et les Relations entre la France et la Turquie, by R. de Caix.—La Nomination du Nouveau Gouverneur du Liban et les Modifications du Statut Libanais.—L'Emprunt Chinois.—La Révolution et les Chinois de Cochinchine, by A. Maybon.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 49.)

Asie Française, January, 1913, Vol. XIII., No. 142, contains : La Question des Distilleries du Tonkin et du Nord-Annam.—En Turquie d'Asie.—La Question Arménienne, by L. de Contenson.—L'Emprunt Chinois, by Kat.—L'Emprunt de 90 Millions de l'Indochine.—Le Commerce Français dans la Turquie Asiatique, by E. Hippeau.—Variété.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 49.)

Baptist Missionary Review, December, 1912, Vol. XVIII., No. 12, contains : The John R. Mott Meetings in Madras, by W. L. Ferguson.—Some Phases of Christian Endeavour Work in the Non-Christian Communities in India, by J. J. Baninga.—Editorial.—Industrio-Educational Department.—Mission News.—etc., etc. (See p. 49.)

Baptist Missionary Review, January, 1913, Vol. XIX., No. 1, contains : The Mission of the Christian Endeavour Society in India, by the Bishop of Madras.—Some Phases of Christian Endeavour Work in the Indian Christian Community, by J. M. Baker.—The Relation of the Gospel to the Progress of the Karens, by Mg. Hia Gyaw.—Some Conditions under which the New Testament Churches were Organized, by B. J. Rockwood.—Indian Students receive the Scriptures, by F. H. Levering.—Editorial.—Mission News.—etc., etc. (See p. 49.)

Biblical World, January, 1913, Vol. XLI., No. 1, contains : Editorial.—What the Defeat of Turkey may mean to American Missions, by J. L. Barton.—The Central Idea of Christian Theology, by E. T. Bosworth.—Christianity and Politics ; (I.) The Hope of the Early Church, by Th. C. Hall.—The Doctrine of Satan ; (I.) In the Old Testament, by W. Caldwell.—Bergson and Religion, by D. C. Macintosh.—The Present Value of the Old Testament, by H. P. Smith.—Current Opinion.—The Book of the Month.—Book Notices.—etc, etc. (See p. 49.)

Biblical World, February, 1913, Vol. XLI., No. 2, contains : Editorial.—Has Evolution "Collapsed"?—A Symposium by Scientists.—The Religion of a Scientist, by J. M. Coulter.—Christianity and Politics ; (II.) The Fatal Compromise, by Th. C. Hall.—The Rehabilitation of Pharisaism, by S. J. Case.—The Need of Industrial Missions in Africa, by W. D. Wilcox.—The American Institute of Sacred Literature.—Current Opinion.—The Book of the Month.—Book Notices.—etc., etc. (See p. 49.)

Brahmavadin, October - November, 1912, Vol. XVII., No. 10-11, contains : Vaishnavism, by the Editor.—Origin of Vaishnavism, by M. Rangacharya.—Early History of Vaishnavism, by M. S. Aiyengar.—Sri Ramanujacharya, by the late M. B. S. Aiyengar.—Vedantha Desika, by V. Rangachari.—Life and History of Jayadeya, by M. B. Varada Aiyengar.—A View of Vaishnavism, by Pandit A. Anantacharya.—Notes and Thoughts.—etc., etc. See p. 49.)

Brahmavadin, December, 1912, Vol. XVII., No. 12, contains : Upakarman, by the Editor.—The Place of the Upakarma in a Hindu's Scheme of Life, by K. S. R. Sastri.—Upakarma, by M. B. V. Aiyengar.—Prayer : its Necessity, by A. P. Aiyar.—Vedārthasaṅgraha ; an Epitome of the Vedic Teachings.—Visions of Beauty, by S. Sharvananda.—Arya-Dharma, by T. E. Satagopachariar.—Notes and Thoughts.—etc., etc. (See p. 49.)

Brahmavadin, January, 1913, Vol. XVIII., No. 1, contains : Some Ethical Arguments for the Existence of God, by the Editor.—Swami Vivekananda : the

Meaning of his Sanniyasa, by a Disciple of the Swami.—Arundhati, by M. B. V. Aiyengar.—Tattwamasi, from the Standpoint of Sankara, by A. P. Aiyar.—Nirvanashatkam.—Tirumangai Alvar, by M. S. Aiyengar.—The Thirthayatra : a Moral Lesson for Students.—Notes and Thoughts.—etc., etc. (See p. 50.)

Buddhist Review, January, February, March, 1913, Vol. V., No. 1, contains : Undying Voices, by C. A. F. Rhys Davids.—The Buddha's Discourse to Byagghapajja, translated by the Bhikkhu Sīlācāra.—The Bearing of Buddhism upon Free-will and Determinism, by E. Greenly.—The Psychology and Philosophy of Buddhism, by the late S. Hewavitarne.—A Weekday Religion, by M. Murray.—A Buddhist Bhikkhu for England, by A. D. Jayasundere.—Reviews and Notices.—New Books and New Editions.—Notes and News.—etc., etc. (See p. 50.)

Calcutta Review, October, 1912, No. 270, contains : Charles Dickens, by N. C. Leharry.—Some Illustrated Works on India, by E. W. Madge and K. N. Dhar.—More Echoes from Old Calcutta, by S. C. Sanial.—The Bicentenary of the Pianoforte : a Link between East and West, by C. A. Harris.—New Books.—etc., etc. (See p. 50.)

Chinese Recorder, December, 1912, Vol. XLIII., No. 12, contains : Editorial Comment.—The New Comer, by F. W. Baller.—The Chinese Idea of Truth, by F. Rawlinson.—Our Inheritance from the Past, by G. F. Fitch.—Correspondence.—Our Book-Table.—Missionary News.—etc., etc. (See p. 50.)

Chinese Recorder, January, 1913, Vol. XLIV., No. 1, contains : Editorial Comment.—The Relation of the Chinese Revolution to Human Progress, by A. H. Smith.—The Main Events of the Year and their Relation to Missions, by G. H. Bondfield.—Signs of Progress : a Symposium.—The Opium Conference and the World Conference of Faith and Order, by Bishop Brent.—A New Educational Mecca, by A. A. Bullock.—Our Book-Table.—Correspondence.—Missionary News.—etc., etc. (See p. 50.)

Epigraphia Indica, July, 1911, Vol. XI., Part III., contains : Three Copper-Plate Records of Sonpur, by B. C. Mazumdar.—Five Valabhi Plates, by Sten Konow.—Burmese Inscription at Bodh-Gaya, by Taw Sein Ko.—Dates of Chola Kings, by H. Jacobi.—Goharwa Plates of Karnadeva, by E. Hultzsch.—etc., etc. (See p. 50.)

Expositor, January, 1913, Vol. XXXIX., No. 25, contains : The Experience of Balaam as Symbolic of the Origins of Prophecy, by G. A. Smith.—Christianity and the Historical Christ, by J. Denney.—The Historic Setting of the Pastoral Epistles, by V. Bartlet.—The Religious Aspects of the Doctrine of the Trinity as Presented in the New Testament, by A. E. Garvie.—Dr., Vogels on the Old Syriac Gospels, by Miss A. Smith Lewis.—St. Paul and the Mystery-Religions, by H. A. A. Kennedy.—The Oracles of the Discourse at Jacob's Well, by E. C. Selwyn.—Exegetica, by J. Moffatt.—etc., etc. (See p. 50.)

Expositor, February, 1913, Vol. XXXIX., No. 26, contains : Alexander the God, by C. Lattey.—St. Paul and the Mystery-Religions, by H. A. A. Kennedy.—Suggestions on the History and Letters of St. Paul, by Sir W. M. Ramsay.—An Analysis of the Sermon on the Mount as given in the First Gospel, by M. H. F. Collis.—The Historic Setting of the Pastoral Epistles, by V. Bartlet.—The Oracle of the Lord in Isaiah xxxii., by E. C. Selwyn.—The Grace of our Lord Jesus Christ, by J. R. Cameron.—etc., etc. (See p. 50.)

Expository Times, January, 1913, Vol. XXIV., No. 4, contains : Notes of Recent Exposition.—The Unrighteous Steward, by F. Beames.—The Great Text Commentary.—Recent Foreign Theology.—In the Study.—The Pilgrim's Progress, by J. Kelman.—Literature.—Contributions and Comments.—etc. etc. (See p. 50.)

Expository Times, February, 1913, Vol. XXIV., No. 5, contains : Notes of Recent Exposition.—The Feast of Jeroboam and the Samaritan Calendar, by M. Gaster.—The Great Text Commentary.—Recent Foreign Theology.—In the Study.—What were the Churches of Galatia ? by Sir W. M. Ramsay.—Literature.—Pioneers in the Study of Old Testament Poetry ; Herder, by A. R. Gordon.—Contributions and Comments.—etc., etc. (See p. 50.)

Geographical Journal, February, 1913, Vol. XLI., No. 2, contains : The Abor Expedition : Geographical Results, by A. Bentinck.—From the Victoria Nyanza to the Kisii Highlands, by F. Oswald.—Captain Leachman's Journey across Arabia.—Amundsen's "South Pole" : a Review, by H. R. Mill.—Reviews.—Correspondence.—etc., etc. (See p. 50.)

Hindustan Review, December, 1912, Vol. XXVI., No. 160, contains : The Indian National Congress, by the late Sister Nivedita.—Britishers and Indians in our Public Services, by G. S. Iyer.—Science and Indian Nationalism, by O. A. R. Berkeley Hill.—The Future of China, by Sundra Raja.—Political Science in Ancient India, by S. von Ketkar.—The Idea of a National University, by K. V. Ramaswami.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 50.)

Hindustan Review, January, 1913, Vol. XXVIII., No. 161, contains : Gold or Silver ; which is Better ? by M. De P. Webb.—Japan To-day (II.), by H. Holt.—Sind (II.), by J. Nelson Fraser.—Science and Religion, by C. F. Gorham.—Organization in India, by S. M. Rauf Ali.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 50.)

Indian Forester, January, 1913, Vol. XXXIX., No. 1, contains : Epiphytes on Soapnut-Trees in Sriharikota, Nellore District, by C. B. Nayudu.—Memorandum on the Tea-Chest Industry in Travancore, by M. Rama Rao.—Forest Education in Madras, by V. S. Iyer.—Correspondence.—Timber Conservation.—etc., etc. (See p. 50.)

Indian Review, December, 1912, Vol. XIII., No. 12, contains: Indians in the Public Service, by the Editor.—India's Money in London.—Mazzini and Young India, by W. E. Tomlinson.—Nizami's "Haft Paikar," by Mr. Beveridge.—Buddhism in Burma.—The Renaissance in India, by K. T. Paul.—The Japanese Women, by V. B. Mehta.—India and the Navy, by R. W. Brock.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Indians outside India.—Departmental Reviews and Notes.—Book Received.—etc., etc. (See p. 50.)

Indian Review, January, 1913, Vol. XIV., No. 1, contains: Our Best for India, by M. de P. Webb.—Plague in India, by Shams-ul-Ulma J. J. Modi.—A Christian View of Hinduism, by G. V. Row.—Indian Ideals, by K. G. K. Aiyar.—Mussalmans and the Public Services, by S. Wazir Hasan.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Books Received.—etc., etc. (See p. 50.)

Journal of the African Society, January, 1913, Vol. XII., No. 46, contains: The Portuguese in West Africa, by Sir H. Johnston.—The Languages of Africa, by A. Werner.—Law and Policy in Gold Coast and Nigeria, by W. Asmis.—The Nilotic Negro and Shilluk People, by J. A. Meldon.—The Study of African Languages, by W. A. Crabtree.—The Temne People and their Kings, by Esu Biyi.—The Assuan Dam, by H. D.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 50.)

Journal Asiatique, September-October, 1912, Vol. XX., No. 2, contains: L'Apramāda-varga; Étude sur les Recensions des Dharmapadas, by S. Lévi.—Le Chant Liturgique Syrien, by J. Jeannin.—Comptes Rendus.—Chronique et Notes, Bibliographiques.—etc., etc. (See p. 50.)

Journal of the Royal Asiatic Society of Great Britain and Ireland, January, 1913, contains: The Mahābhārata in Medieval Javanese, by D. van Hinloopen Labberton.—The Significance of Cairo, by E. Richmond.—Further Notes on "Ali Baba and the Forty Thieves," by D. B. Macdonald.—The Goal of Muḥammadan Mysticism, by R. A. Nicholson.—Western Manichæism and the Turfan Discoveries, by F. Legge.—The Question of Kanishka, by J. F. Fleet.—Tokharian Prātimokṣa Fragment, by S. Lévi.—Miscellaneous Communications.—Notices of Books.—Notes of the Quarter.—etc., etc. (See p. 50.)

Light of Truth, or the Siddhānta Dipikā and Āgamic Review, November, 1912, Vol. XIII., No. 5, contains: Trupa-iru-pathu, by J. M. N.—Pura-Nanuru, by G. U. Pope.—Poetry of St. Appar, by E. N. T. Mudaliyār.—Immortality, by V. M. Mudaliyār.—With the Divine, by A. S. Mudaliyār.—The Āgamic Bureau Notes.—etc., etc. (See p. 51.)

Light of Truth, or the Siddhānta Dipikā and Āgamic Review, December, 1912, Vol. XIII., No. 6, contains: Sanskrit *versus* Dravidian Language, by T. P. Pillai.—Tiruvuntiyār, by R. S. Subramanyam.—St. Tirumūlar: a Study, by

C. V. Swaminatha Aiyar.—St. Nammālvār's *Tiruviruttam*, by A. G. Svamin.—The Life of T. P. Pillai : Extract from the *Travancore Times*.—Reviews.—etc., etc. (See p. 51.)

Light of Truth, or the Siddhānta Dipikā and Āgamic Review, January, 1913, Vol. XIII., No. 7, contains : The Dying Year, by R. R. Gunaratnam.—Christmas : its Origin and Meanings, by J. M. Peebles.—Practice of Religion, by M. S. Sabaratnam.—Dusserah, or the Meaning of the Mystic Number Ten, by C. V. S. Iyer.—Pura-Nanuru, by G. U. Pope.—Āgamic Bureau Notes.—etc., etc. (See p. 51.)

Madras Christian College Magazine, December, 1912, Vol. XII., No. 6, contains : The Essential and the Non-Essential in Religion, by F. J. Rae.—South Indian Musalmans (II.), by Q. Husain Khan.—The Use and Abuse of the Past, by A. Popley.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 51.)

Madras Christian College Magazine, January, 1913, Vol. XII., No. 7, contains : In Memoriam : James Manson Craig, by S. J. Crawford.—To the Former Students of the Madras Christian College, by W. Miller.—The Use and Abuse of the Past (II.), by H. A. Popley.—South Indian Musalmans (III.), by Q. Husain Khan.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 51.)

Maha-Bodhi Journal, November, 1912, Vol. XX., No. 11, contains : The Newer Criticism of the New Testament.—The City in Relation to the Village : the Indian Scheme of National Life.—Caste as a Moral Force.—Archæology.—Buddhist Hostel.—The Duty of Citizenship.—India's Future Progress.—News and Notes.—etc., etc. (See p. 51.)

Man, January, 1913, Vol. XIII., No. 1, contains : Notes on Unusual Form of Tatu, by E. Torday.—The Sacred Fig-tree of the A-Kikuyu of East Africa. by M. W. H. Beech.—A'Kikuyu Fairy-Tales (Rogano), by W. E. H. Barrett.—Two Ekoi Stories, by P. A. Talbot.—Some Cairene Amulets for Houses and for Horses and Donkeys, by W. L. Hildburgh.—Reviews.—etc., etc. (See p. 51.)

Man, February, 1913, Vol. XIII., No. 2, contains : A'Kikuyu Fairy-Tales (Rogano). by W. E. H. Barrett.—Note on the Natives of the Eastern Portion of Borneo and Java, by M. W. H. Beech.—Note on a Gandhāra Relief, representing the Story of King Śivi, by M. Longworth Dames and T. A. Joyce.—Reviews.—etc., etc. (See p. 51.)

Message of the East, January, 1913, Vol. II., No. 1, contains : The Universal Message.—The Nature of the Soul and its Goal.—Isa-Upanishad.—Reports.—etc., etc. (See p. 51.)

Message of the East, February, 1913, Vol. II., No. 2, contains : The Universal Message.—The Nature of the Soul and its Goal.—Isa-Upanishad.—Reports.—etc., etc. (See p. 51.)

Modern Review, January, 1913, Vol. XIV., No. 1, contains : Frontispiece.—The World's Awakening, by W. Wellock.—Madame Pogosky and the Russian Peasant Industries, by P. A. Mairet.—The Caves at Badami, by A. R. Slater.—Aluminium Industry in India, by P. G. Shah.—Hindu Girls' School at Conjeeveram (II.), by M. Lal.—The Hindu University : Some Reflections, by B. Parmanand.—The Social Aspect of Modern Education, by C. S. Thakar.—The Strangling of Persia, by Hilda M. Howsin.—The Researches of Professor P. C. Ray and his Pupils.—The Fitness of Indians for Higher Employment, by A. O. Hume.—Reviews and Notices of Books.—Comment and Criticism.—etc., etc. (See p. 51.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, November-December, 1912, Vol. LVI., Parts XI.-XII., contains : Jean Jacques Rousseau und das Judentum, by A. Levy.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Eine talmudische Studie über Wiederholung des Gebets und Ersatzgebete, by Stössel.—Eine hebräische Grabinschrift aus dem Orient vom Jahre 1217, by E. Mittwoch.—Ein neues Fragment des Sefer " Ben Mischle " Samuel ha-Nagids, by D. Jellin.—Besprechungen.—Bibliographische Uebersicht.—etc., etc. (See p. 51.)

Monist, October, 1912, Vol. XXII., No. 4, contains : For Logistics, by L. Conratur.—The Philosophy of Relativity in the Light of the Philosophy of Science, by P. Carus.—Atomic Theories of Energy, by A. E. Bostwick.—Criticisms and Discussions.—Book Reviews and Notes.—etc., etc. (See p. 51.)

Monist, January, 1913, Vol. XXIII., No. 1, contains : Psychic and Organic Life, by E. Mach.—Tragic Effect in Sophocles analyzed According to the Freudian Method, by A. R. Chandler.—Scientific Theology, by T. Proctor Hall.—Criticisms and Discussions.—Book Reviews and Notes.—etc., etc. (See p. 51.)

Open Court, January, 1913, Vol. XXVII., No. 680, contains : Frontispiece.—Memory ; Reproduction and Association, by E. Mach.—Evolution of Artistic Observation, by the Editor.—Some Interesting Phases of the Contact of Races Individually and *en masse*, by A. F. Chamberlain.—An Accident that led to a Notable Discovery, by Ph. E. B. Jourdain.—A Great Aryan Movement, by Bhai Parmanand.—The Praying Mantis in Chinese Folklore, by B. Laufer.—The Chasm at Delphi, by A. Kampmeier.—Book Reviews and Notes.—etc., etc. (See p. 51.)

Open Court, February, 1913, Vol. XXVII., No. 681, contains : Frontispiece.—Albania, by the Editor.—The Pre-Christian Nasareans, by A. Kampmeier.—The Cicada an Emblem of Immortality in China, by the Editor.—Verses from Japan, translated by the late A. Lloyd.—Book Reviews.—etc., etc. (See p. 51.)

Oriental Bibliography, November, 1912, Vols. XXIII.-XXIV., Part I., contains : Bibliography.—Catalogues of Manuscripts, Collections, etc.—Periodicals.—

History of Oriental Philology and Literature.—Geography and History.—Reviews of Books belonging to Part I.—Archæology of Chinese Turkestan, Old Turkish Inscriptions.—Languages and Literatures.—Reviews of Books belonging to Part II.—etc., etc. (See p. 51.)

Orientalisches Archiv, January, 1913, Vol. III., Part II., contains: Die islamischen Bauten von Isnik (Nicaea), by C. Gurlitt.—Kyzylbasch und Yäschilbasch, by A. von Le Coq.—Ueber persische Teppiche, by R. Weinzel.—Ein Perserteppich aus Kermān, by H. Grothe.—Zu der Frage des Ursprungs einiger japanischer symbolischer Motive, by H. Pudor.—Einiges über die Ausstellung alter ostasiatischer Kunst in der Berliner Königlichen Akademie der Künste, by A. Fischer.—Kleine Mitteilungen.—Literaturtafel.—etc., etc. (See p. 51.)

Pandit, October-December, 1911, Vol. XXXIII., Nos. 10-12, contain: Vyakarana-dipika, by Orambhata, edited by Vyakaranacharya Pandit Ganapati Shastree.—Jainendra Vyakaran, by Devanandi Muni, with the Exhaustive Commentary of Abhyanandi Muni, edited by Pandit Vindhreshwari Prasad Dvivedin.—Siddhantashiromani, with Vasanaabhashya, Vasanaavartika, and Marichi, edited, with Footnotes, by Pandit Murlidhar Jha.—Mahabharata Tatparya Prakasha, by Sadanand Vyas (an Abstract of Mahabharat, with Commentary by the same Author), edited by Pandit Ram Sakal Misra.—Bhaktisagar (or the Ocean of Devotion), by Narain Bhatta, edited by Pandit Ganapati Shastri Mokate.—etc., etc. (See p. 52.)

Prabuddha Bahrata, December, 1912, Vol. XVII., No. 197, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—The Sense of Oneness.—In the Hours of Meditation.—Hinduism and the Modern Transition, by the late Sister Nivedita.—Unpublished Notes of Class Talks by Swami Vivekananda, from the *Message of the East*.—Religion, by a European.—The Spiritual Consciousness (IV.).—Rangadas, by C. Ramakrishna Rao.—News and Miscellanies.—etc., etc. (See p. 52.)

Prabuddha Bahrata, January, 1913, Vol. XVIII., No. 198, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—The Fineness of Character, by the Sister Nivedita.—Gleanings.—Similarity between the Vedanta Philosophy and Christianity, Unpublished Notes of a Lecture by the Swami Vivekananda.—Epistles of Swami Vivekananda (III.-VIII.).—In the Land of the Mummy, by C. E. S.—The Personal Vision.—News and Miscellanies.—etc., etc. (See p. 52.)

Proceedings of the Society of Biblical Archæology, December, 1912, Vol. XXXIV. Part VII., contains: The Solution of the Hittite Problem, by A. H. Sayce.—The Origin of Animal Symbolism in Babylonia, Assyria, and Persia, by L. W. King.—The Wooden and Ivory Labels of the First Dynasty, by P. E. Newberry.—King Demd-ab-tani Uatjkara, by H. R. Hall.—The Babylonian Month-Names of the Fifth Series, by Th. G. Pinches.—Note on "A Coptic

Marriage Contract," by Sir H. Thompson.—Notes on some Egyptian Monuments, by A. Wiedemann.—Hebræo-Egyptiaca, by E. Naville.—Review.—etc., etc. (See p. 52.)

Proceedings of the Society of Biblical Archæology, January, 1913, Vol. XXXV., Part I., contains: The Solution of the Hittite Problem (IV. and V.), by A. H. Sayce.—The Sumerians of Lagaš, by Th. G. Pinches.—A Stele of the Eighteenth or Nineteenth Dynasty, with a Hymn to Ptah and Sekhmet, by Miss M. Mogensen.—A Neo-Babylonian Astronomical Treatise in the British Museum, and its Bearing on the Age of Babylonian Astronomy, by L. W. King.—A Tablet from Umma, in the Ashmolean Museum, by S. Langdon.—etc., etc. (See p. 52.)

Punjab Educational Journal, January, 1913, Vol. VII., No. 10, contains: Editorial.—Mental Lifelessness.—Regional Geography.—Manual Training in Schools.—Punjab Notes.—etc., etc. (See p. 52.)

Reis and Rayyet, December, 1912, Vol. XXXI., No. 1,642, contains: News and Comments.—The Congress and Conferences.—Dr. Duff's Day.—The Kaya-desh.—Dr. Hiralal Basu.—etc., etc. (See p. 52.)

Reis and Rayyet, December, 1912, Vol. XXXI., No. 1,643, contains: News and Comments.—Jhalawar: Old and New.—etc., etc. (See p. 52.)

Reis and Rayyet, December, 1912, Vol. XXXI., No. 1,644, contains: The Delhi Bomb Outrage.—News and Comments.—The Outrage.—The 23rd December.—Lord Carmichael.—etc., etc. (See p. 52.)

Reis and Rayyet, January, 1913, Vol. XXXII., No. 1,645, contains: New Year's Honours.—News and Comments.—The Past Year.—Administration of the Cochin State.—etc., etc. (See p. 52.)

Reis and Rayyet, January, 1913, Vol. XXXII., No. 1,646, contains: Nawab Seyed Mohamed.—News and Comments.—New Year's Honours.—Unique Arabic Manuscript.—Baptism by Ganges Water.—etc., etc. (See p. 52.)

Reis and Rayyet, January, 1913, Vol. XXXII., No. 1,647, contains: News and Comments.—Bengal Legislative Council.—Home Rule.—Purdah Ladies' Meeting.—Lord Carmichael in Midnapore.—etc., etc. (See p. 52.)

Reis and Rayyet, January, 1913, Vol. XXXII., No. 1,648, contains: News and Comments.—New Bengal Legislative Council.—The Memorial Meeting.—Festival of the Cuckoos.—etc., etc. (See p. 52.)

Review of Religions, November, 1912, Vol. XI., No. 11, contains: The World-Faith of the Future, Christianity or Islam?—Persecution of the Ahmadis.—A Review of "Islam: a Short Story" (II.).—A Prophecy of the Promised Messiah.—Notes and Comments.—etc., etc. (See p. 52.)

- Review of Religions**, December, 1912, Vol. XI., No. 12, contains : The Christian and the Muslim Plans of Salvation : a Comparison.—Six Stages of the Spiritual and Physical Development of Man (II).—A Prophecy of the Holy Quran.—Notes and Comments.—etc., etc. (See p. 52.)
- Review of Religions**, January, 1913, Vol. XII., No. 1, contains : The Great Controversy, or Islam and Christianity Face to Face.—The Rise and Inharmonies of Theosophy.—The Mahrajah of Bikaner's Attack on Emperor Aurangzeb.—Notes and Comments.—etc., etc. (See p. 52.)
- T'oung Pao**, December, 1912, Vol. XIII., No. 5, contains : Ein handschriftliches Chinesisch-Koreanisches Geschichtswerk von 1451, by O. Franke.—Note sur le Tissage aux Cartons en Chine, by A. van Gennep.—Der ostasiatische Tierzyklus im Hellenismus, by F. Boll.—The Name China, by B. Laufer.—L'Origine du Nom de "Chine," by P. Pelliot.—Bulletin Critique.—Bibliographie.—etc., etc. (See p. 52.)
- Tropical Agriculturist**, December, 1912, Vol. XXXIX., No. 6, contains : Village Industries : Paddy and Para.—Thinning out Hevea Estates.—Ceylon Gooseberry.—The Garden of Eden.—Cocoanut Planting in the West Indies.—Some Sugar Statistics.—Rubber in the Federated Malay States.—Rice and Cotton in the Philippines.—Supplement.—etc., etc. (See p. 52.)
- Vedantin**, October, 1912, Vol. III., No. 5, contains : Editorial.—Speech of Dr. Khedkar.—The Commentary on the Bhagawad Gita.—The Vedant Philosophy.—Theosophy.—Extracts and Notes.—etc., etc. (See p. 52.)
- Vedantin**, December, 1912, Vol. III., No. 6, contains : Editorial.—Theosophy *versus* Vedanta.—Delhi Outrage.—The Commentary on the Bhagawad Gita.—The Vedant Philosophy.—Discussion on Prayer.—Extracts and Notes.—etc., etc. (See p. 52.)
- Word**, December, 1912, Vol. XVI., No. 3, contains : Christmas Light, by the Editor.—Dream States, by E. Herrmann.—Self-Assertion, by Miss Ch. F. Sheville.—The Dogma and Ritual of Higher Magic, by E. Levi.—etc., etc. (See p. 52.)
- Zeitschrift für die Alttestamentliche Wissenschaft**, Vol. XXXIII., Part I., contains : Zu Gen. iii. 17-19, by E. Albert.—Das Wächterlied Jes. xxi. 11-12, by P. Lohmann.—Die Abhängigkeit der sixtinischen Septuaginta-Ausgabe von der aldinischen, by A. Rahlfs.—Ueber Verse, Kapitel und letzte Redaktion in den Samuelbüchern, by W. Caspari.—Miscellen.—etc., etc. (See p. 52.)

II.

NEW ORIENTAL BOOKS.

PUBLISHED IN ENGLAND.

- ANDERSON (A. J.).**—The Last of the Traceys : a Story of the Influence of Japan. 8vo. Cloth, pp. 320. 1913. 6s.
- BALDENSPERGER (PH. J.).**—The Immovable East. Studies of the People and Customs of Palestine. 8vo. Cloth, pp. 330. With Illustrations. 1913. 7s. 6d.
- BEGBIE (H.).**—The Light of India. A New and Revised Edition of "Other Sheep." 8vo. Sewed, pp. 224. 1913. 1s.
- BENNETT (MISS F.).**—Religious Cults Associated with the Amazons. 8vo. Cloth, pp. 50. 1913. 5s. 6d.
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I.

REVIEWS, NOTES, AND NEWS.

THE name of **Rabindranath Tagore** for many years has been famous in Bengal as that of a man who represents in a singular degree of perfection the fine flower of culture. A scholar, a musician, and, above all, a poet, he unites in his personality all the high traditions of a gifted family, and has won an influence over the hearts of his countrymen for which we know of no parallel in the modern history of India. When, therefore, he presents to us in his **Gitanjali** a selection of his lyrics done into English by himself, we feel that the book in a certain sense marks an epoch, as it lifts the curtain that hides the spirit of India from the eyes of the West. Some scholars and more soiologists have endeavoured to do this, with varying degrees of success; but never before has a Hindu poet of real distinction addressed himself in English to the British public—and we say this with no wish to disparage the merits of Mrs. Sarojini Naidu, whose graceful Muse is mainly of British parentage. Mr. Tagore, on the contrary, though a modern Bengali, is essentially Hindu in his spirit, and most of all Hindu in his religious spirit. To some extent he speaks to us under a disadvantage, for the poems in this volume are stripped of their original metrical form and their musical setting. But from the point of view of the critic there is a certain advantage in this, for their English prose form—and a remarkably vigorous and graceful English it is—reveals their essential nature in its nakedness. And our first feeling is one of admiration for the grace and infinite variety of his religious poetry. A true son of the Brahmo Church which, ever since the days of Rammohan Ray, has found in the older Upanishads an inexhaustible fount of inspiration for the seeker of God, his verses are filled with echoes of these ancient voices, and of the lore of the countless generations that have paid their worship to these oracles. And no less is he under the spell of the great religious poets of his own province, who dedicated their passionate hearts to the worship of the All-God, and found the inspiration of His presence in every phase of nature and spirit. This suggests a comparison: How are we to rank Mr. Tagore in relation to the great Vaishnava singers of Bengal? Compare him, for example, with Chandi-das, who sang of his love for a humble woman in a ringing voice of human passion as strong and true as that of Burns, and consecrated it to his ideal of God-seeking—"Mad Chandi," as folk called him in kindly pity—and the difference is apparent. Mr. Tagore is an academic poet; he possesses the fine flower of culture, but it is a hothouse flower.

He has an extraordinary grace and variety of utterance, but he does not sing "wie der Vogel singt," with the passionate abandonment of a Chandi-das. His genius is more akin to that of Tennyson than to that of Burns. Nor is he altogether free from Western influences; at least, we suspect their presence here and there, most of all in his poems on children. Nevertheless, we rejoice to see this book offered to the English world, and hope that the enthusiastic appreciation prefixed to it by Mr. W. B. Yeats will arouse a sympathetic echo in our country. (See p. 82.)

Anecdotes of Aurangzib, and Historical Essays, by J. N. Sarkar.—The first part of this little book may be regarded as supplementary to the author's "History of Aurangzib," of which the two first volumes have recently appeared. The anecdotes are translated from a Persian work called the "Akham-i-Alamgiri." They throw considerable light on Aurangzib's character, on his ways of dealing with people, as well as on his methods of transacting the business of the State. Nothing in the book is better, however, than the author's own analysis of Aurangzib's character. He lays his finger with unerring accuracy on those traits in it which made his reign, with its bigotry and intolerance, so fatal to the Mughal Empire. If the reader can feel pity for one who showed none, he might be moved to it by the tragic figure of Aurangzib at his life's close. It must have been with feelings akin to despair that the old man of eighty-nine saw all around him the progress of that disintegration which he had tried by such mistaken means to hinder. History gives us no better example of the absolute futility of tyranny to secure the strength and prosperity of an Empire than the reign of Aurangzib. The essays which follow are reprints from articles which have appeared in various reviews. The bulk of them have to do with the Mughal Empire, recording either facts and events or illustrating some aspect of its history. (See p. 81.)

Life in Ancient India in the Age of the Mantras, by P. T. Srinivas Iyengar, M.A.—This little work is the first of a series of monographs designed, as the author tells us, to reconstruct the past life of the Indian peoples from their literature, from epigraphical records, and from the testimony of foreign travellers.

The age of the Mantras—that is, the age which produced the various hymns or Mantras of the four Vedas—lies somewhere between the seventeenth and tenth centuries B.C. The author draws a distinction between the *composition* of these hymns and their *compilation*. As regards their *origin*, the Mantras belong to one age, but their compilation for specific purposes occurred later, and probably at different periods.

The language of the Mantras is, according to Mr. Iyengar, *not* the vernacular of the ancient inhabitants of the Panjab Valley, as is sometimes asserted, but one out of many contemporaneous dialects, stereotyped for literary purposes. Like these others, it is Indo-Germanic in origin; but, according to the author, it became profoundly modified in the course of time by the influence of the indigenous Dravidian dialects with which it came everywhere into contact on its introduction into India.

For the old theory of an overwhelming Aryan invasion of Northern India leading to a complete submersion of the indigenous inhabitants the author has no sympathy. According to him, the country at the time of this so-called Aryan settlement was filled with "a teeming population speaking dialects of the Dravidian and Munda languages." That these peoples had made considerable advances in civilization is shown by the words of Dravidian origin with which the conquerors enriched their own vocabulary. According to Mr. Iyengar, indeed, the comparatively high degree of civilization which the hymns reveal was mainly Dravidian in origin, the Indo-Germanic invaders being on a more primitive plane of culture than the peoples they subdued.

For the early theory which made Bactria the original home of the so-called Aryan race, whence successive swarms went forth to people Europe and Northern India, Mr. Iyengar substitutes the one which makes central Europe and the steppes of Southern Russia the home of pastoral tribes speaking Indo-Germanic dialects. The movements which eventually led to the migration of certain of these tribes into Northern India are accounted for, according to the author, by desiccation on an enormous scale taking place throughout these regions somewhere about 2500 B.C. The author is inclined to view the invasion of India by these peoples as in the main a peaceful process, though whether this will account for the complete supersession of the indigenous tongue by the speech of the conquerors is a point upon which scholars may be inclined to differ. Fascinating though philological methods of inquiry are, they have to be used with caution.

Apart from questions such as these, this little book is a good example of what may be done in reconstructing the past history of a people from its literary documents. What enhances the interest in this case is that much that is described in these old-world hymns is characteristic of life in India to-day—that is, wherever Western civilization has not destroyed the primitive habits and traditions of the people.

In **Hymns to the Goddess**, translated from the Sanskrit by **Arthur and Ellen Avalon**, we have another contribution to the study of Tantric literature, supplementing the translation of the "Tantra of the Great Liberation" by the former scholar, which we have lately had occasion to notice in these columns. The present volume contains renderings of thirty hymns to the Great Goddess, the Infinite Being conceived as Cosmic Power, in various aspects, comprising ten from Tantric sources, five from *Purāṇas*, three from *Mahā-bhārata*, ten (including the *Ānanda-laharī*) from the poems popularly ascribed to Śankara, the *Mahā-lakṣmī-stotra* attributed to Indra, and a *Gangā-stotra* accredited to Vālmīki. Most of these hymns are full of allusions to the doctrines of which we have ventured to give our opinion in our previous notice, and the chief interest of the present volume lies in the manner in which these abstract ideas are worked into the mould of myth so as to produce the material of devotion. To be candid, however, we doubt whether they will make any very profound impression upon the Western mind,

though their imagery is often striking and sometimes beautiful. For the rest, the translators might with advantage have read the proofs with greater care. The Sanskrit words are sometimes misspelt, and long quantities are often not marked. (See p. 56.)

We have received Part I. of the second volume of **Epigraphia Zeylanica**, by Mr. **Wickremasinghe**, which contains eight pillar inscriptions of the tenth century A.D., and one of the first year of the eleventh. All contain records of grants of privileges to the villages at which the pillars were erected, consisting chiefly of immunity from interference by officials and others. Six of the villages were declared to possess the right of asylum for all offenders, even in cases of murder; but in two instances this was modified and practically nullified by a proviso that criminals who were undeserving of protection might be compelled to quit the village, and might then be arrested when beyond its boundary.

The inscriptions contain no facts of historical importance. As the decrees consist of simple formulas of similar type, they fail to afford explanations of several terms and expressions that recur in them and other pillar inscriptions of this period.

The stirring times of Aurangzib will never fail to interest the student of Indian history, and when history is presented in the form of romance it appeals to a far larger circle of readers; hence, we may safely predict a welcome for the translation from the Bengali of Kali Krishna Lahiri's **Roshinara**. The talented young author of the original belonged to a Brâhman family of the Faridpur district. He died in 1871 at the early age of twenty-four, having enriched his mother-tongue with this remarkable historical romance. The translation into English now before us was made some years ago by the late Babu Nobo Chandra Sen, but was only published last year at Chittagong by his son, Babu R. R. Sen. The English is by no means perfect, but that is readily forgiven when one becomes absorbed in the fascinating story of Sivajî and Roshinara, and the interaction of the strained relations then existing between Muslims and Mahrattas.

The Inner Life and the Tao-Teh-King.—This is a very remarkable book that Mr. Bjerregaard has written. It is so packed with thought that any attempt to summarize its contents must be inadequate. In brief, however, it consists of fifteen chapters (each originally a lecture) on theosophical mysticism, with special reference to the world's first great mystical system as outlined in the Tao Tê Ching. Lao Tzû's treatise has been so often translated and so thoroughly discussed that it is quite possible even for one unacquainted with the Chinese original to form his own judgment as to its inner meaning. The author of these essays is no sinologist, yet he is able in a hundred ways to discover to us the spirit of the Sage and to throw fresh light on his most familiar sayings. He has succeeded, where so many learned scholars have unaccountably failed, in grasping the real meaning of Tao in all its profound

simplicity. Tao, he rightly says, is nothing else but Nature—the *natura naturans* of the philosophers, as well as the *natura naturata*, the cause of all phenomena, as well as the phenomena themselves. Where, perhaps, Mr. Bjerregaard goes a little astray is in his endeavour to bring Lao Tzŭ into line with Western poets and mystics. In the chapter on the Inner Life, for instance, he quotes Whittier to the effect that “the riddle of the world is understood only by him who feels that God is good.” And, in a later passage, he asserts that Goethe’s phrase, “Im Ganzen, Guten, Schönen, resolut zu leben,” is a very good transcription of the meaning of Tê. Now, such sentiments are in direct opposition to the whole trend of Lao Tzŭ’s philosophy, which knows neither God as a personal entity nor the Good as a final aim of ethical action. On the contrary, we are told that the Universe is devoid of benevolence, and that the recognition of beauty and of good, as such, implies the ideas of ugliness and of evil. The volume makes a brave show in its handsome blue covers, but the text, though in large type and agreeable to the eye, would have benefited by more careful revision. Misprints are too frequent, and the name of Chuang Tzŭ occurs in different parts of the book spelt in no fewer than six different ways. (See p. 29.)

Myths and Legends of Japan.—“Omne tulit punctum qui miscuit utile dulci.”

Few authors have produced a work so faithfully embodying the familiar Horatian saw as Mr. **Hadland Davis**, already known for many writings on Japanese folklore and other Oriental subjects. Not only has he shown himself an industrious compiler, but he has treated the rich material thus gathered from many sources with admirable taste and judgment. The result is a volume which, on the one hand, forms a most useful addition to the reference library of an Oriental scholar, and, on the other, may be confidently chosen as a gift-book for any man, woman, or child who has the least appreciation of quaintness, humour, and beauty. The legends here narrated are of every sort and kind, ranging from the semi-historical deeds of valour done by the hero Yoshitsune and his henchman Benkei to exquisite little fairy-tales about flowers, trees, fans, mirrors, dolls, and butterflies. One can think of no better description of this wonderful collection than to call it the Japanese “Grimm,” with more than a spice of Hans Andersen here and there. The stories are somewhat loosely arranged under thirty-one headings, but any required subject or proper name may be found without trouble, thanks to the excellent index, which also partakes of the nature of a glossary. Other additional matter includes a note on Japanese poetry, an alphabetical list of gods and goddesses, and a bibliography. The thirty-two full-page illustrations in colour by Evelyn Paul are charmingly artistic, and strike just the right note of mystery and romance. How such a volume could have been issued by the publishers at the absurdly low price of 7s. 6d. is a secret into which we shall forbear to pry.

The members of the Institute of Science at Vladivostok have done good service in drawing attention to the vast resources of Japan. Since the year 1874

the intellectual and commercial development of that Island Empire has been little short of miraculous. None can read such a work as that in Russian by Mr. **P. Nikolaenko** on **Materials with regard to the Commercial Education and Development of Japan** without being astounded at the progress made. Our friends in the East are fully alive to the advantages, and, indeed, the necessity, of technical training. In nearly every important centre of trade a Commercial School has been established, and laws, ordinances, and regulations relating to technical schools have been promulgated. The statistical tables at the end of Mr. Nikolaenko's work will be particularly useful to merchants trading in the East, as showing what is expected of those who choose a commercial career.

The Society for Promoting Christian Knowledge has published many excellent works dealing with missionary problems in the East, but we doubt whether any has been, or will be, found more useful than that entitled **A Manual of the Leading Muhammadan Objections to Christianity**, compiled by Rev. **W. St. Clair Tisdall**, a reprint of the second edition of which has lately appeared. The difficulties and objections from the Muslim standpoint may be grouped under various heads, and are not quite the same in all the lands where the Crescent prevails. Our compiler has done wisely in treating at length the question of the rise and growth of the sacred Canon as compared with that of the Kurân. Another very important point is the nature of the references made to the Bible in the Furkân itself. Then, of course, we have to bear in mind that Muhammadan thinkers lay great stress upon the views of the Commentators. Dr. Tisdall has fully realized all this, and, by using the Socratic method, has been able to present the truth tersely and succinctly. (See p. 33.)

Many anthropologists have doubtless speculated as to the origin of the American Indian. In a monograph entitled **Remains in Eastern Asia of the Race that Peopled America**, published by the Smithsonian Institution, Dr. **A. Hrdlicka** contends that in Eastern Siberia, Mongolia, and Tibet there are remains of an ancient population "which was physically identical with, and in all probability gave rise to, the American Indian." (See p. 47.)

The latest of the Hoepli manuals is a very useful little work by Dr. **E. Griffini** on **Arabic Spoken in Libya**. The conquest of Tripoli has rendered it necessary for the military and naval authorities in Italy to become acquainted with the dialects spoken in that district, and the manual before us is expressly designed to help them. After a lucid introduction, we have a short grammar, then a vocabulary of 10,000 words and phrases, and, lastly, the Musulmân calendar, and specimens of the Tripolitan dialects.

The life of a real poet in any land should be a matter of interest to his fellows, and we cannot but be pleased to learn that Messrs. Higginbotham and Co., of Madras, are about to publish a series of brief biographies of Anglo-Indian poets. The first volume of the series is on **John Leyden**, the friend of Sir Walter Scott, a man who at the beginning of the nineteenth century was at

once poet, scholar, physician, and administrator. His poetry is not exactly of the highest order, but he certainly wrote graceful verse, especially *pièces d'occasion*, and many will be grateful to Mr. **P. Seshadri** for the Life and Letters of so interesting and accomplished a man, who "bore a sad and lonely heart to pine on India's shore." (See p. 81.)

All who are interested in the Archbishop's Mission to the Assyrian Church should read **Kurds and Christians**, by Rev. **F. N. Heazell** and Mrs. **Margoliouth**. It is a volume giving mostly in letters and reports a history of the Christian Church in the East, known successively as Nestorian, Chaldaean, and Assyrian. From the days when Dr. Percy Badger first went out until the present, the English Mission to this ancient Church has had a somewhat chequered career, but its triumphs have not been few; and the good seed sown and the patient labours of the few but earnest and faithful missionaries are now bearing rich fruit.

The Book of the Moon, edited for the first time, by **A. W. Greenup** (London, 1912, pp. IV and 29).—Thanks to the untiring efforts of Professor Greenup in publishing Hebrew works, we have here a small but in many respects rather interesting astrological treatise. The subject was not at all despised by the Talmudical Rabbis (*cf.* Babyl. Talmud, Sabb. 75a).

"The Book of the Moon," which, as mentioned in the introduction, seems to have been well known in the Middle Ages, and was recommended as the best and clearest of all the books of astrology, may be said to consist mainly of five parts. The first part gives twenty-eight directions for preparing "images" (*zalamim*) in accordance with the various positions of moon; the second, twelve directions as to the spices to be used for good and evil images; the third, the names of the hours of the night, and their images; the fourth part deals with the planets, saying that every planet can be divided into three equal portions (here we are also given the signs of the Zodiac); the last part deals with images of the hours of the day. In this last part occurs a mystical alphabet, which, according to Dr. Greenup, was probably derived from the Latin, and therefore suggests that the whole book is a translation from some ancient Latin astrological treatise "full of the most extraordinary medley of Greek, Babylonian, Egyptian, and other ancient traditions."

A very welcome summary of facts relating to the history and people of British East Africa has been given us by Captain **Stigand** in his last book, **The Land of the Zinj**. Some ten years ago the irresistible attraction of big game drew Captain Stigand to Central Africa. A few years later the author visited most of British East Africa, including a trip across the Galla country to Abyssinia, which he described in a book published last year. During that period he was constantly making notes about the people and places he visited, and these are now given us in "The Land of the Zinj." Based largely on personal observation and a deliberate attempt to look at things from the view-point of the native, the book gives just those facts which ought to be the common knowledge of everyone who means to live in the country. The new-comer will find hints on travelling by the railway, as well as for *safari*,

and suggestions to as what will be worth observing abound everywhere. The charm of the book is the writer's power of observation. He notes, for instance, how the greater freedom of Masai children in playing games is a trait of the Hamitic, and consequently superior, descent of the people; and he adduces, as peculiarly Hamitic, the custom of slashing a knife across the face through meat held between the teeth. Some idea of the accuracy of the author's statements may be gained by noting the care with which the glossary of native words is made out—a care which bespeaks training previous to the few years spent in East Africa. The prefix “zi” for “vi” in Lamu Swahili is correctly given, but in Kitikuu *nde* (not “ndo”) denotes the perfect (not “past”) tense. A few minor questions of spelling arise, but we only note here *Sabai* for *Sobai* (with broad “o”), as the Masai salutation, and *Pakomo* for *Pokomo*; also the impossible *Pa ate*, “leave the place,” should be *Paa ate*, “leave the gazelle.” For those who know Africa, the absence of definite references will be a drawback in an otherwise valuable summary of information. How tantalizing, now that the Masai reserve is being debated, to find the author saying that the Masai were given the Laikipia Plateau “for all time,” using inverted commas to mark a quotation, and yet deliberately omitting to tell us their origin. Are the words quoted from an official source? We should dearly like to know. Referring to Uganda, it is not quite correct to say that cowries were valued at 1,000 to the rupee. In early days they were 200 to the rupee; when the railway came at the end of 1900, they were possibly 800 to the rupee, and may have ended at 1,000 somewhat later. Taken as a whole, however, the book forms a mine of detailed and reliable information indispensable for the new-comer, and often suggestive even for the old resident, and there is an excellent map prepared by the Ordnance Survey. (See p. 33.)

Al-Hilal, March, 1913, Vol. XXI., No. 6. (See p. 97.)

Al-Hilal, April, 1913, Vol. XXI., No. 7. (See p. 97.)

Al-Machriq, March, 1913, Vol. XVI., No. 3, contains: *Les Merveilles de la Cellule* by A. Torrend.—*Les Manuscrits de ma Bibliothèque*, by G. Safa.—*De Beyrouth aux Indes*, by P. L. Cheikho.—*La Divinité de Jésus Christ; les Prophéties*, by P. L. Cheikho.—*Rabbath Ammon ou 'Ammân*, by P. Salman.—*Christianisme et Littérature avant l'Islam (II.)*, by P. L. Cheikho.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 97.)

Al-Machriq, April, 1913, Vol. XVI., No. 4, contains: *Le mystère de la Croix d'après Tahia Ibn Janir*, by P. L. Cheikho.—*Les Merveilles de la Cellule*, by A. Torrend.—*De Beyrouth aux Indes*, by F. L. Cheikho.—*Les Manuscrits de ma Bibliothèque*, by G. Safa.—*Le Jardin Botanique de la Faculté Française de Médecine*, by Ass'ad Malhamé.—*Christianisme et Littérature avant l'Islam (II.)*, by P. L. Cheikho.—*Bibliographie Orientale*.—*Varia*.—*Questions et Réponses*.—etc., etc. (See p. 97.)

Anthropos, January-February, 1913, Vol. VIII., Part I., contains: *Die Zauberei bei den Küstenbewohnern der Gazellehalbinsel*, by J. Meier.—*Indications Pratiques pour Faire des Observations Religieuses*, by A. de Clercq.—The

Mengap Bungai Taun, by E. Dunn.—Funérail les chez les Thay, by A. Bourlet.—Völkerkunde des Altertums, by C. Seyffert.—Fischerei bei den Uferlenten des nördlichen Teiles der Gazellehalbinsel, by O. Meyer.—Le Culte de la Société Secrète des Imandwa au Ruanda, by A. Arnoux.—Thrakisch-albanische Parallelen, by F. Baron Nopsca.—Les Classes Nominales des Langues Cantones, by J. van Ginneken.—Riddles of the Ten'a Indians, by J. Jetté.—Sprachen und Völker in Afrika, by F. Hestermann.—Miscellanea.—Bibliographie.—etc., etc. (See p. 97.)

The Asiatic Quarterly Review, April, 1913, contains : On the Importance of Divine Civilization, by Abdul Baha, His Excellency Abbas Effendi.—The Suppressed Debate on the Indian Cotton Excise, by Sir Roper Lethbridge.—Bubbles, by Ignotus.—The Ulcer of Empire; a Reply, by "Middle Temple."—The Preservation of Birds, by Sir Harry H. Johnston.—The Legend of Sati, by J. D. Anderson.—Nestorian Christian Charms and their Archaic Elements and Affinities, by L. A. Waddell.—Aphorisms of the First Four Caliphs, or Successors of Muhammad, by the late Dr. Wortabet.—Hindu Drama on the English Stage, by William Poel.—Correspondence.—Notes and News.—etc., etc. (See p. 97.)

Asie Française, March, 1913, Vol. XIII., No. 144, contains : Les Élections Chinoises et la Crise de Demain, by R. de Caix.—Lettre de Chine, by A. Maybon.—La Question des Distilleries du Tonkin et du Nord-Annam.—L'Emprunt Chinois, by Kat.—L'État Présent des Travaux du Chemin de Fer de Bagdad.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 98.)

Baptist Missionary Review, February, 1913, Vol. XIX., No. 2, contains : The Present Baptist Situation in Russia, by J. Heinrichs.—Higher Education of Indian Girls, by Miss M. M. Stephen, Miss A. Smart, and J. H. Ross.—Normal Prayer Life, by A. C. Darrow.—Editorial.—Mission News.—etc., etc. (See p. 98.)

Biblical World, March, 1913, Vol. XLI., No. 3, contains : Editorial.—Did Jesus Teach Christian Socialism ? by C. C. Arbuthnot.—Christianity and Politics (III.), by Th. C. Hall.—How Paul's Epistle to the Galatians grew out of Letters to the Galatians, by A. J. Dickinson.—The Tower of Babel : History in Picture, by D. G. Stevens.—The American Institute of Sacred Literature.—Current Opinion.—The Book of the Month.—Book Notices.—etc., etc. (See p. 98.)

Brahmavadin, February, 1913, Vol. XVIII., No. 2, contains : Siddhitraya.—Mind and Body, by P. T. S. Iyengar.—Some Religious Truths of the Ramayanâ, by S. G. Iyengar.—The Light of the Universe, by K. S. R. Sastri.—Sayings of Sri Rama Krishna Paramahansa, by W. Hack.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 98.)

Calcutta Review, January, 1913, No. 271, contains : The *Calcutta Review* in 1844, by W. S. Urquhart.—The Direction of Social Advance, by Ch. R. Henderson.

—The Life of a Memsahib in the Mufassal, by Mrs. T. S. Macpherson.—Early Buddhism in the West, by J. C. Matthew.—India in the Reviews, by Verax.—Reviews of Books.—etc., etc. (See p. 98.)

Chinese Recorder, February, 1913, Vol. XLIV., No. 2, contains: Editorial Comment.—The Present Day Aspect of the Moslem Problem, by S. M. Zwemer.—The Pillars of Islam, by F. H. Rhodes.—Chinese Mohammedanism, by W. B. Pettus.—How can we best reach the Mohammedan Women? by Mrs. L. V. Söderström.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 98.)

Chinese Recorder, March, 1913, Vol. XLIV., No. 3, contains: Editorial Comment.—Indian Missionary Conferences of the Continuation Committee, by H. Anderson.—Chinese Belief in Prayer, by J. Vale.—What should be the Attitude of Missionaries toward the Historical Criticism of the Bible? by E. I. Bosworth.—Opium Cases: the Present Issue, by S. K. Hornbeck.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 98.)

Expositor, April, 1913, contains: The Divine Name in Genesis, by Rev. J. Skinner.—Did Jesus Legislate? by Rev. A. E. Garvie.—The Historic Setting of the Pastoral Epistles, by Rev. Professor Vernon Bartlett.—Suggestions on the History and Letters of St. Paul, by Sir W. M. Ramsay.—The Literary Riddle of the Epistle to the Hebrews, by Rev. Professor John Dickie.—Plea for Fuller Criticism of the Massoretic Text, with Illustrations from the First Psalm, by Rev. James Kennedy.—etc., etc. (See p. 98.)

Expository Times, March, 1913, Vol. XXIV., No. 6, contains: Notes of Recent Exposition.—Apollinaris of Laodicea, by D. Walker.—The Great Text Commentary.—In the Study.—Literature.—What were the Churches of Galatia? by W. M. Ramsay.—Contributions and Comments.—etc., etc. (See p. 98.)

Expository Times, April, 1913, Vol. XXIV., No. 7, contains: Notes of Recent Exposition.—The Interpretation of Religious Experience, by J. Iverach.—The Great Text Commentary.—The Danger of Mares' Nests in Theology, by A. E. Garvie.—Literature.—The Messianic Interpretation of Prophecy, by F. H. Woods.—In the Study.—What were the Churches of Galatia? by W. M. Ramsay.—Contributions and Comments.—etc., etc. (See p. 98.)

Geographical Journal, March, 1913, Vol. XLI., No. 3, contains: The Antarctic Disaster.—Captain Scott's Antarctic Expedition: Second Year's Results.—The Australian Antarctic Expedition: Loss of two Lives.—Notes on Moroccan Geography, by A. G. Ogilvie.—Progress of the Baghdad Railway.—Reviews.—Correspondence.—etc., etc. (See p. 98.)

Hindustan Review, February-March, 1913, Vol. XXVII., Nos. 162-163, contains: The Position of Hindus in India (I.), by Sir K. G. Gupta.—David Livingstone, the African Explorer: the Centenary of his Birth, by E. Watts.—Morality and Religion, by H. V. Divatia.—Incidence of Indian Capital upon Indian Economics, by M. B. Lal Bhargava.—Constitutional Government for

Afghanistan, by Durrani.—Recent Developments of the Vaccination Question in India, by K. J. Tara Chand.—New Light on History, by A. J. Willson.—Views and Reviews.—Reviews and Notices.—etc., etc. (See p. 98.)

Indian Antiquary, December, 1912, Vol. XLI., Part 526, contains: The Ramacharitamānasa and the Ramayana, by L. P. Tessitori.—Ajivikas, by D. R. Bhandarkar.—The Adityas, by R. Shamasastri.—Miscellanea.—Book Notices.—etc., etc. (See p. 98.)

Indian Antiquary, January, 1913, Vol. XLII., Part 527, contains: The Ramacharitamānasa and the Ramayana, by L. P. Tessitori.—The Adityas, by R. Shamasastri.—Epigraphic Notes and Questions, by D. R. Bhandarkar.—Miscellanea.—etc., etc. (See p. 98.)

The Indian Forester, Vol. XXXIX., No. 2, February, 1913, contains: List of Trees, Shrubs, and Economic Herbs of the Southern Forest Circle, United Province, Part II., by H. Haines.—Note on the Chief Fodder Grasses of Indian Forests, by R. S. Hole.—Eucalyptus in North-West India, by R. N. Parker.—Regulations for the Selection and Training of Probationers for the Indian Forest Service, 1913.—Lions in British East Africa.—Sylviculture in the Tropics, by A. F. Broun.—etc., etc. (See p. 99.)

The Indian Forester, March, 1913, contains: The Cultivation of Drugs in Indian Forests, by Puran Singh.—Broadening the Foundations, by F. Foulkes.—A Description with Notes on the Working of the Casuarina Plantations of the North Kanara Coast, by W. A. Miller.—Notes on a Visit to a Rusa Oil Distillery, by Donald.—Bamboos and the Different Methods of Cutting them, by A. Wimbush.—Note on the Breeding of Elephants in Captivity, by C. E. C. Fischer.—etc., etc. (See p. 99.)

The Indian Forester, April, 1913, contains: The Supply of Railway Sleepers in India, by R. S. Pearson.—The Tallest Teak-tree in the "Shola" Forest of the South Malabar, by R. Venkataramana Iyer.—The Bamboo Forests of the Pegu Forest Division, and the Method of Extraction, by A. J. Butterworth.—Forestry in Trinidad, by C. S. Rogers.—Memorandum Regarding the Final Examination of Indian Forest Service Probationers, 1913.—Tannin Extracts.—Government of India Circular to Local Governments.—Tapping of *Boswellia serrata* Trees in the Siwalik Division, United Province, by R. S. Pearson.—Fuel Floating in the Himalayas, by C. A. Smithies (Illustrated).—etc., etc. (See p. 99.)

Indian Review, February, 1913, Vol. XIV., No. 2, contains: The Commission in Bengal and Burma, by V. S. S. Sastri.—Gold Coins in India, by M. De P. Webb.—Native States and Economic Progress, by M. B. Bhargava.—The Philosophy of Madhwacharya, by S. S. Rau.—The Jews in Cochin, by A. I. Simon.—Cameos of Indian Crime, by K. R. Sitaraman.—Agricultural Labour in India, by P. A. Venkataramana Iyer.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Books Received.—etc., etc. (See p. 99.)

Journal of the Anthropological Society of Bombay, Vol. IX., No. 7, contains: Presidential Address on the Use of Saffron and Turmeric in Hindoo Marriage Ceremonies, by K. R. Kirtikar.—The Thunder Myths of the Primitive Races, by S. Ch. Mitra.—The Wedding Sand in Knutsford (Cheshire, England) and the Wedding Sand in India, by Shams-ul-Ulma Jivanji Jamshedji Modi.—Folklore of Savantvadi.—Village Gods and Ghosts, by J. A. Saldanha.—Anthropological Scraps.—etc., etc. (See p. 99.)

Journal Asiatique, November-December, 1912, Vol. XX., No. 3, contains: Le Chant Liturgique Syrien, by J. Jeannin.—Notice sur les manuscrits Éthiopiens de la Collection d'Abbadie, by Conti Rossini.—Observations sur une Langue Précanonique du Bouddhisme, by S. Lévi.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 99.)

Journal of the Polynesian Society, December, 1912, Vol. XXI., No. 4, contains: Maori Life in the Pontini Coast, together with some Traditions of the Natives, by H. D. Skinner.—The History of "Horouta" Canoe, and the Introduction of the Kumara into New Zealand, written by Mohi Turei, dictated by Pita Kapiti.—Polynesian Linguistics, by S. H. Ray.—Contributions to South Island (New Zealand) Maori History, by R. Buddle.—The Lore of the Whara-Wananga.—Easter Island: the Rapanui Speech and the Peopling of South-East Polynesia, by W. Churchill.—Notes and Queries.—etc., etc. (See p. 99.)

Journal of the Royal Asiatic Society, April, 1913, contains: The Prithvirāja Vyaya, by Har Bilas Sarda, B.A.—The Origin of the Āhoms, by Colonel P. R. Gurdon.—Notes on the Language of the Dvāvimsatyavadānakathā, by R. L. Turner.—The Delta in the Middle Ages: an Unpublished Tenth Century Account of the Nile, by A. R. Guest.—Notes on the Numeral Systems of the Tibeto-Burman Dialects, by T. C. Hodson.—Note on a Tamil Inscription in Siam, by E. Hultzsch.—Al-Quhaif al-'Ugaili; His Poetical Remains, Collected and Translated by F. Kaenkow.—Miscellaneous Communications.—etc., etc. (See p. 99.)

Light of Truth, or the Siddhānta Dipikā and Āgamic Review, February, 1913, Vol. XIII., No. 8, contains: The Saiva Siddhānta Maha Samajam.—Seventh Conference, Presidential Address, by T. P. Pillai.—Viraśaiva Religion: Ashtavarānam, by J. Basavalingappa.—Nammālvār's Tiruviruttam, by A. G. Svāmin.—Trupa-Tru-Pahtu, by J. M. N. Pillai.—India: a Peep into her Past, by M. S. Pillai.—Āgamic Bureau Notes.—etc., etc. (See p. 99.)

Madras Christian College Magazine, February, 1913, Vol. XII., No. 8, contains: Good Tidings of Great Joy, by F. W. Henderson.—Anthropology of the Syrian Christians (II.), by L. K. A. Krishna Iyer.—South Indian Musalmans (IV.), by Q. Husain Khan.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 99.)

Madras Christian College Magazine, March, 1913, Vol. XII., No. 9, contains: Christ our Guide, by G. Pittendrigh.—The Religion of Tennyson, by Miss

M. A. Bretherton.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 100.)

Maha-Bodhi Journal, December, 1912, Vol. XX., No. 12, contains: The Duty of Citizenship.—The Eleventh Chittoor District Conference.—Calcutta University.—The Nidanas, or the Causes of Birth and Death.—Stories of Bengalee Life.—India's Future Progress.—Co-operation in India.—News and Notes.—etc., etc. (See p. 100.)

Maha-Bodhi Journal, January, 1913, Vol. XXI., No. 1, contains: In Memoriam.—The Eleventh Chittoor District Conference.—The Sadhu Problem in India.—University of Madras.—Buddha, Buddhism, and Burma.—Sir James Meston at Aligarh.—Board of Sanskrit Examinations.—News and Notes.—etc., etc. (See p. 100.)

Man, March, 1913, Vol. XIII., No. 3, contains: Customs of the Ouraons, by A. Tiger.—Reviews.—etc., etc. (See p. 100.)

Message of the East, March, 1913, Vol. II., No. 3, contains: The Universal Message.—Search after Happiness.—Isa-Upanishad.—Reports.—etc., etc. (See p. 100.)

Modern Review, February, 1913, Vol. XIII., No. 2, contains: Frontispiece.—In the Footsteps of Aurangzib in the Deccan, by E. Watts.—A Young Bengali Writer, by C. F. Andrews.—Parvati Devi, Headmistress of the Hindu Girls' School at Conjeeveram, by M. Lal.—Theory of Indian Music, by S. N. Karnad.—Mohammed and the Qur'an, by S. K. Bukhsh.—The Phonetics of Bengali, by J. D. Anderson.—India and the World Movement, by H. Dayal.—The Dacca University Scheme, by P. Banerjee.—Aluminium Industry in India, by P. G. Shah.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 100.)

Modern Review, March, 1913, Vol. XIII., No. 3, contains: Stages and Epochs of Civilization, by P. Nath Bose.—The Religious Element in the Arts and Crafts of India, by R. Mukerjee.—Ichchharam Suryaram Desai; an Appreciation, by K. M. Jhaveri.—Mohammed and the Qur'an, by S. Khuda Bukhsh.—The Progress of Co-operation in India, by N. C. Mehta.—The Amount and Distribution of Incomes in the Punjab, by Professor Balkrishna.—The Public Service Commission at Madras.—The Indian in Fiji.—A Word for the Turks.—A Note on the Black Antelope and the Aryavarta, by K. Prasad Jayaswal.—Hardwar and its Gurukula, by C. F. Andrews.—Reviews and Notices of Books.—etc., etc. (See p. 100.)

Open Court, March, 1913, contains: Frontispiece.—"Repose in Egypt," by L. Olivier Merson.—The Egyptian Element in the Birth Stories of the Gospels, by W. St. Chad Boscawen.—The Mystery surrounding the Death of Jean-Jacques Rousseau, by J. Raspail.—The Left-handed Bacon, by N. H. Dole.—Shakespeare Documents, by the Editor.—Massaquoi and the Republic of Liberia, by C. O. Boring.—The Sphinx (Illustrated), by the Editor.—Songs of Japan: Poems of Saisho Absuko, by Arthur Lloyd.—The Needs of Liberia, by Frederick Starr.—etc., etc. (See p. 100.)

Open Court, April, 1913, Vol. XXVII., No. 683, contains: Frontispiece.—Sir George Darwin: a Biographical Sketch, by Ph. E. B. Jourdain.—Kwan Yon Pictures and their Artists, by P. Carus.—The Spirit Portrait Mystery: its Final Solution, by D. P. Abbott.—Book Reviews and Notes.—etc., etc. (See p. 100.)

Proceedings of the Society of Biblical Archæology, February, 1913, Vol. XXXV., Part II., contains: Notes on the Hittite Inscriptions and Mythology; the Rock Sculptures of Boghaz Keni, by A. H. Sayce.—Yuia, the Syrian, by H. R. Hall.—Studies of some Rock Sculptures and Rock Inscriptions of Western Asia, by L. W. King.—A Demotic Ostrakon, by Sir H. Thompson.—etc., etc. (See p. 101.)

Punjab Educational Journal, January, 1913, Vol. VII., No. 10, contains: Editorial.—Mental Lifelessness.—Regional Geography.—Manual Training in Schools.—Punjab Notes.—Convocation Address, by his Honour Sir Louis Dane.—British and Foreign Notes.—etc., etc. (See p. 101.)

Punjab Educational Journal, February, 1913, Vol. VII., No. 11, contains: Editorial.—Mental Lifelessness.—Physical Drill for Girls' Schools.—Some Results of Child Study.—The Second Moral Education Congress.—Geographical Notes.—Punjab Notes.—Indian News.—British and Foreign Notes.—etc., etc. (See p. 101.)

Recueil de Travaux Relatifs à la Philologie et à l'Archéologie Égyptiennes et Assyriennes, Vol. XXXV., Fascs. I-II., contains: Le X^e Nome de la Haute-Egypte, by H. Gauthier.—Nouvelles Notes d'Épigraphie et d'Archéologie Assyriennes, by V. Scheil.—Das Kolophon des liturgischen Papyrus aus der Zeit des Alexander IV., by W. Spiegelberg.—Eine Schenkungsurkunde aus der Zeit Scheschonks (III.), by W. Spiegelberg.—Note sur des Pierres Antiques du Caire, by G. Daressy.—Le Nom du Pharaon Kaïékhôs, by G. Maspero.—Monuments Égyptiens du Musée Calvet à Avignon, by A. Moret.—Notes de Grammaire à propos de la Grammaire Égyptienne de M. Erman, by P. Lacan.—Zwei demotische Urkunden aus Gebelên, by W. Spiegelberg.—Der Isistempel von Behbêt, by C. C. Edgar and G. Roeder.—etc., etc. (See p. 101.)

Reis and Rayyet, February, 1913, Vol. XXXII., No. 1,649, contains: News and Comments.—Indian Public Services.—Sanskrit Convocation.—The Election —etc., etc. (See p. 101.)

Reis and Rayyet, February, 1913, Vol. XXXII., No. 1,650, contains: News and Comments.—Indian Public Services (II.).—Imperial Legislative Council.—Sanskrit Learning.—etc., etc. (See p. 101.)

Reis and Rayyet, February, 1913, Vol. XXXII., No. 1,651, contains: News and Comments.—Saraswati.—The Administration of Baluchistan.—The Election. —etc., etc. (See p. 101.)

- Reis and Rayyet**, February, 1913, Vol. XXXII., No. 1,652, contains: News and Comments.—Indian Public Services (III.).—The Calcutta Police Court.—The Election.—etc., etc. (See p. 101.)
- Reis and Rayyet**, March, 1913, Vol. XXXII., No. 1,653, contains: News and Comments.—Eden Girl's High School, Dacca.—Ayurvedic Medicines for the British Market.—Vakalatnama in the Calcutta Police Court.—Government Educational Policy.—etc., etc. (See p. 101.)
- Reis and Rayyet**, March, 1913, Vol. XXXII., No. 1,654, contains: News and Comments.—The late Oudh Punch.—Calcutta Police Court.—Canada's Offer to India.—etc., etc. (See p. 101.)
- Reis and Rayyet**, March, 1913, Vol. XXXII., No. 1,655, contains: News and Comments.—Maharaja's Arrogance.—The Explanation.—Calcutta Police Court.—Hardwar and its Gurukula.—etc., etc. (See p. 101.)
- Reis and Rayyet**, March, 1913, Vol. XXXII., No. 1,656, contains: The King of Greece Shot.—News and Comments.—Race Betting.—Calcutta Police Court.—etc., etc. (See p. 101.)
- Review of Religions**, February, 1913, Vol. XII., No. 2, contains: The Great Controversy, or Islam and Christianity Face to Face (II.).—Jesus as an Ideal of Godhead and Humanity.—Notes and Comments.—etc., etc. (See p. 101.)
- Review of Religions**, March, 1913, Vol. XII., No. 3, contains: The Perfect Religion (V.).—Islam and the World.—Notes and Comments.—etc., etc. (See p. 101.)
- Sphinx**, February, 1913, Vol. XVII., Fasc. I., contains: *Religione e Arte Figurata*, by A. Della Seta.—*Comptes Rendus Analytiques*.—etc., etc. (See p. 101.)
- Word**, January, 1913, Vol. XVI., No. 4, contains: Intoxications, by the Editor.—What is Infinite, by J. M. Bicknell.—The Healing Power, by E. Herrmann.—On the Science and Art of Praying, by F. Mayer.—The Dogma and Ritual of Higher Magic.—etc., etc. (See p. 102.)
- Word**, February, 1913, contains: Psychic Intoxication, Editorial.—Plato and the Greeks on Music as an Element in Education, by C. H. Bjerregaard.—Occult Chemistry and the Ganglionic System, by A. Wilder.—Modern Science and Theosophy, by Charlotte F. Sheville.—The Dogma and Ritual of Magic, by Elephas Levi.—The Value of the Zodiac, by O. N. Schon.—Physical Matter, by Dr. F. Klein.—February.—On Character, by Janus Bagge.—The Sepher Ha-Zohar, the Book of Light, by N. de Manhar.—Five Periods of Greek History, by Louis Früs.—Moments with Friends.—etc., etc. (See p. 102.)
- Zeitschrift für Ägyptische Sprache und Altertumskunde**, Vol. L., Parts I. and II., contains: Ein übersehener König des alten Reichs, by K. Sethe.—La XI^e Dynastie (II.), by E. Naville.—Die demotischen und die griechischen Eponymdatierungen, by G. Plaumann.—Die demotische Inschrift auf der Statue

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Zeitschrift für Assyriologie, February, 1913, Vol. XXVIII., Part I., contains: Cuscuta, by I. Löw.—Biblical Theophanies, by J. Morgenstern.—Chetiter und *χεραῖοι*, by E. Klauber u. B. Landsberger.—Zudem Maglū, Šurpu und Šu-ila-Beschwörungen, by H. Zimmern.—Die Beschwörung "Bann, Bann" (Sagba, Sagba), by H. Zimmern.—Zur Entstehung des Semitischen Sprachtypus, by H. Bauer.—etc., etc. (See p. 102.)

II.

NEW ORIENTAL BOOKS.

PUBLISHED IN ENGLAND.

ASHMEAD-BARTLETT (E. and S.).—With the Turks in Thrace. 8vo. Cloth, pp. 346. With Illustrations. 1913. 10s.

BAILEY (REV. T. GRAHAME).—Kanuri Vocabulary in Two Parts: English-Kanuri and Kanuri-English. 8vo., pp. 97. London, 1911. 3s. 6d.

* * Kanuri is one of the languages of the Tibeto-Burman family. Asiatic Society Monographs (XIII.).

BAKER (B. GRANVILLE).—The Passing of the Turkish Empire in Europe. 8vo. Cloth, pp. 336. With Illustrations. 1913. 16s.

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Now that signs are appearing of a dawning intelligence for Indian art in certain circles, the promise of a series of "Dokumente der Indischen Kunst" by so competent a scholar as Dr. **Berthold Laufer** will be hailed with pleasure. These documents consist of annotated Tibetan texts (themselves originally translations from the Sanskrit), with German translation; and the first volume of the series, **Das Citralakshana**, will not disappoint expectations. Not only is the text—in Sanskrit styled Citralakshana, in Tibetan Ri-moi mtsan-ñid—edited and translated with exact scholarship, but it possesses a real intrinsic value and interest of its own. It comprises three chapters, of which the first relates the legendary origin of the art of painting, which is said to have been taught by Viśvakarman to a pious king named Nagnajit, under the instructions of the god Brahman; the second consists of a further mythological prelude; and the third contains the really important substance of the book, the proportions which are to be given in paintings to kings, gods, and other beings (especially kings), with some details of colouring. In his introduction, Dr. Laufer discusses at full length various problems connected with his interesting text. As he rightly observes, the work is entirely non-Buddhist in origin; but we cannot follow him in his conclusion that we are to ascribe it to a painter "who was either himself a follower of the Jains or was closely connected with them and their art." There is nothing whatever in the work to suggest this conclusion—except the fact that it preaches the study of the nude—and there is much that speaks volumes for the opposite opinion. Nor is it clear that the book is very ancient. Its references to nudity and even to ithyphallism suggest rather a medieval date and Vaishnava influence. That there was a very ancient artistic tradition in India earlier than the Gandhāra school will not be disputed, but that this book embodies its ancient principles has yet to be proved. Equally dubious is the statement that "Gandhāra appeared as a locally limited intermezzo, an episode that came and disappeared. It was no revelation for the Hindus, for the speed with which they shook off Gandhāra again is proof enough that they had sufficient power to follow their own courses." On the contrary, Gandhāra art—the harmonious fusion of Hellenistic with the ancient Hindu tradition—persisted for many centuries, and sank into the very marrow of Indian art. Dr. Laufer is on safer ground when he traces the connection of the book with the art of cheiromancy and its later history in

Tibetan literature, and, while we venture to dissent from him on the minor points that we have mentioned, we gladly acknowledge our gratitude both for what he has already given us and for the favours to come. (See p. 140.)

The Matriculation Course in Classical Tibetan, compiled by Lama **Lobzang Mingyur** and Dr. **E. Denison Ross**, is a little work which may be said to "satisfy a long-felt want" of students of Tibetan. There are already good grammars of that cumbrous tongue, but hardly any cheap books of moderately easy texts on which the student armed with dictionary and grammar can work his way to a practical knowledge of the literary dialect. The present volume happily fulfils these conditions. It contains a selection of tales, largely taken from the *Dulwa*, and composed in a fairly simple style, suitable not only for natives who take the Matriculation Examination of the Calcutta University, but likewise for European students, to whom it may be heartily recommended. The printing is excellent, for it is done at the Baptist Mission Press at Calcutta. (See p. 145.)

Religion in China.—In this handy volume of some 300 pages, Professor **de Groot** has extracted, and presents in more popular form, the essence of his monumental work on Chinese religion which is still in progress. The treatment of this great subject is well indicated in the sub-title: "Universism: a Key to the Study of Taoism and Confucianism." The author endeavours to show that "the three religions of China" are, as the popular saying has it, really one in their fundamental aspect. This argument applies more particularly to Taoism and Confucianism, which undoubtedly sprang from the same stock, flourished side by side for many centuries, and only began to diverge when Confucianism fettered itself with a rigid system of ritual; while Taoism, on the other hand, interested itself exclusively in magical arts. Both had their origin, however, in Nature worship, the following of Tao, the Way of the Universe, which corresponds almost exactly to our Law of Nature. After a while the term "Tao," at first common to both schools, came to denote rather the followers of Lao Tzŭ, regarded as a heterodox teacher by the Confucianists. At about the same time Buddhism found its way into China, as Professor de Groot points out, in a Universistic form called *Mahayana*, and was therefore easily grafted on the same trunk. By competing with Taoism for popular favour it gradually widened the breach with Confucianism, which stood proudly aloof and refused to modify its austere philosophical tenets. The purity of its teaching has thus been maintained until the present day, so that it is eminently fitted to serve as the moral code of educated people, to whom the superstitious practices of Buddhism and Taoism can appeal no longer. Professor de Groot's book forms altogether the best compendium on the subject of Chinese religion that has yet been written, and may be confidently recommended to students. (See p. 333.)

The Way of Contentment.—The earlier half of the Tokugawa period in Japan, which began in 1603, is famous for its Chinese learning and its great roll of Confucian teachers. Among the latter, Kaibara Ekken holds a high, if not

the highest, place. Though less original in his speculations than many of his contemporaries, his broad humanity and his eminently sane and wholesome philosophy have won for him a unique place in the affections of his countrymen. "The aim of learning," he says somewhere, "is not merely to widen knowledge, but to form character. Its object is to make us true men rather than learned men." The best-known of Ekken's works are "The Great Learning for Women" and "The Ten Precepts." The great intellectual advance among Japanese women during the last thirty years has tended to lessen the popularity of the first-named book, but "The Ten Precepts" still retain their place in the system of Japanese education. It is mainly from these that the present selection has been drawn by Mr. **Hoshino**, whose English translation is all that can be desired. The volume concludes with a few quaint sayings from the "Book on Health," which in a time when medical science was in its infancy rendered incalculable service to the people. (See p. 82.)

Chinesische Architektur.—This little brochure by Herr **Boerschmann** was issued as a guide to the exhibition of drawings and photographs illustrating the principles of Chinese architecture which was held last year in Berlin. It forms a short but useful contribution to a subject on which very little has been written. A number of illustrations accompany the text.

Welt des Ostens.—In the pages of this truly fascinating book we are taken on an extended tour through the Far East, and back again to India. Starting by train from Moscow, the journey through Siberia and Mongolia is vividly described, and it is not until the eighth chapter that we find ourselves in Peking. Next, by way of a digression, comes the most thoughtful chapter in the book, dealing with Taoism in general, and more particularly with what the author calls "Klostertaoismus," the Taoism of the monastery. Unlike most superficial observers, he finds much that is good and attractive in this phase of present-day Taoism, which is usually dismissed in a few condemnatory sentences. Tsing-tao, "the green island," naturally claims a chapter to itself, in which Dr. H. **Hackmann** has something to say on the missionary question. Striking inland up the Yangtze, he describes his visits to the sacred mountains of the south and of the north, and winds up his account of China in a couple of chapters—"Gedanken vom Wege" and "Das Alte Stürzt—"—which contain a number of wise and stimulating reflections on the Chinese character and the future of the country. A trip to Japan follows as a matter of course. It was the fifth time that the author had visited that country, and he speaks of it with sympathy and understanding. After this, we find ourselves being carried southwards by easy stages through Hongkong and Saigon down to Cambodia, with its marvellous ruins of Angkor, and to Siam, one of the great homes of Buddhism, a religion that seems to exercise a peculiar fascination over Dr. Hackmann. Five chapters are devoted to India, of which one, dealing with England's position there, will command especial attention. The concluding words deserve quotation: "England's task in India was at the outset only one of acquisition and

domination; next, she had to educate; and at the present day she has to find and adopt the right attitude towards an alien population of many millions, which is gradually coming of age, or, at any rate, is anxious to do so." An excellent book, as far as possible removed from the unintelligent effusions of the ordinary globe-trotter. For the benefit of those who do not read German, we hope that a translation may soon be forthcoming.

The Syriac Book of Medicines : Syrian Anatomy, Pathology, and Therapeutics ; or, The Book of Medicines. The Syriac Text, edited from a rare Manuscript, with an English Translation, etc., by **E. A. Wallis Budge, M.A., Litt.D.**, Keeper of the Egyptian and Assyrian Antiquities in the British Museum, 1913.—This work, which has just been published by the Oxford University Press under the direction of the Royal Society of Literature of the United Kingdom, is remarkable in more ways than one. That it should open up a practically fresh field in Syriac literature would in itself entitle it to more than passing notice, considering the attention this branch of Semitic study has received during recent years, and the increasing number of the younger Semitic scholars who, especially in Germany and America, are devoting themselves to exploring the available texts. Judged from the purely linguistic standpoint, the Syriac "Book of Medicines" certainly adds a greater number of new medical words and expressions to the vocabulary than all the Syriac texts put together. No student of Syriac literature can, in fact, avoid making a careful study of it, and incorporating this new material in his *Thesaurus*. But, apart from the medium in which it happens to have been preserved, the book, by its contents, will appeal to a far wider circle of readers. All those who are interested in the early history of medical science, and the gradual evolution of that science from the purely magical basis of early religious belief and practice, will here find a wealth of new material for testing and illustrating the current theories on the subject. But before discussing this side of the work, it will be as well to give some account of the manuscript, and the way it came into Dr. Budge's possession.

The manuscript from which the "Book of Medicines" is edited was copied from one at Alkôsh, a town about thirty miles from Môsul, at Dr. Budge's direction, by a native deacon of Ekrôr in the district of Sendâyê. The original was one of a small collection in the possession of a native of Môsul, and during the short examination of it Dr. Budge was allowed to make, he formed the opinion that it dates from the twelfth century. Its size is quarto, and it is bound in the ordinary brown leather covers of the period. It had probably formed part of the library in some monastery on or near the Tigris, for it was too large to have been intended for the use of any private monk. Three or four quires at the beginning and in the middle, and some leaves at the end of the manuscript, are wanting; and Dr. Budge suggests that the Introduction and first two chapters of the Medicine Book were torn out, as they probably contained theories or statements not acceptable to monkish readers into whose hands the work may have at some time fallen. Similarly,

the later missing chapters probably dealt with the organs of reproduction and their diseases—information which would have been considered unnecessary and unsuitable for ascetics and recluses. But, fortunately, the rest of the manuscript was in good preservation. The volume comprises three separate works. The first and longest, which gives its name to Dr. Budge's volumes, is a work on Human Anatomy, Pathology, and Therapeutics, as formulated by Greek physicians, and accepted as a handbook by Syrian practitioners. It is cast into the form of lectures translated by a Syrian physician, probably a Nestorian attached to one of the great medical schools at Edessa, Amid, or Nisibis, in the early centuries of our era. Dr. Budge points out that the system of medicine expounded is fundamentally that of Hippocrates, whose actual words are quoted in many places. It is interesting to note that the author of the lectures appears to have regularly practised dissection, but his knowledge of anatomy was not great, for he makes little distinction between veins, arteries, nerves, tendons, sinews, and ligaments. But he had fully grasped the primary importance of the brain, heart, and liver; and his descriptions of the lungs, liver, spleen, and bladder, and of their functions and diseases, appear in many instances to have been remarkably accurate. A still more striking feature are the prescriptions attached to the lectures, many of which are of Egyptian, Persian, and Indian origin; and Dr. Budge points out some striking parallels he has noted in the famous Ebers papyrus.

The second section of the book is in strong contrast to the first. The author of the former throughout his work emphasizes its freedom from the trammels of magic and priestcraft; the latter is a compilation of a much earlier date, and was evidently appended to the "Book of Medicines" by some less enlightened student or scribe. It contains a very varied collection of omens, portents, spells, divinations, and planetary forecasts, of great value to the student of folklore. Of equal interest is the third section, consisting of some 400 native Syrian prescriptions, including popular beliefs and legends about birds, animals, magical roots, etc. There is no doubt, as Dr. Budge has pointed out, that these illustrate the folklore of Mesopotamia from an early period, and find their origin in the magico-medical literature of the ancient Assyrians and Babylonians. The section of the Introduction in which Dr. Budge gives a survey of medical knowledge and practice among the ancient Egyptians, Babylonians, Greeks, and Syrians, may be mentioned as of special interest, and the references he gives form an excellent bibliography of the subject.

We have not space to quote or discuss in detail any of the points that have occurred to us during a first reading of Dr. Budge's Introduction, and a preliminary study of the translations and the texts. It is unnecessary to say that Dr. Budge has furnished the student with every assistance for the explanation and elucidation of these very difficult texts, and what we have already said will have given some idea of their contents and the important bearing they have on the comparative study of early science and magical

belief. Dr. Budge is to be congratulated on the manner in which he has succeeded in getting at the meaning of many an obscure medical term or expression, difficult enough, no doubt, in the original Greek, did we possess it, but doubly hidden and involved when presented in a Syriac dress. In undertaking the responsibility of making this important treatise available to Semitic scholars and scientific men, the Royal Society of Literature has undertaken a work which is fully in accord with its traditions, and both the Society and its learned editor are to be warmly congratulated on the result. Drugulin's beautiful fount of Syriac type has been used for the text, and it is needless to add that both volumes are models of typography.

In their **Manuel d'Arabe Marocain**, Professor **M. Gaudefroy-Demombynes** and **M. L. Mercier**, French Vice-Consul at Rabat, have produced a very serviceable guide and *vade mecum* for anyone whose business or pleasure may take them to Morocco. The main part of the book, as we should expect, is taken up with a clear and valuable exposition of Moroccan Arabic. But this is preceded by some chapters on the geography and history of the country, the Constitution of the Moroccan State, and details of social life, etc. Thus, within the covers of a single volume the reader is supplied with a complete introduction to the life and language of the country. A valuable feature in the grammatical section is that both Arabic type and Latin transliterations are employed, so that, while familiarizing himself with printed Arabic, the beginner is left in no doubt as to the actual pronunciation of the words. (See p. 86.)

We are glad to have received the second volume of Dr. **A. J. Wensinck's Legends of Eastern Saints**, and to note that the work continues to make good progress. The present instalment contains the "Legend of Hilaria," which the editor here publishes in the Syriac, Arabic (Karshuni), and Ethiopic versions. In his interesting Introduction he traces out the ancestry of the different versions of the tale that have survived, and he supports Dr. von Lemm's suggestion that the origin of the Hilaria legend is to be sought in the old Egyptian tale of Bent-resch, the name "Hilaria" being a translation of Bent-resch, which popular etymology had taken for "Daughter of Joy." The Arabic, Ethiopic, and Syriac versions were all derived from the old Egyptian through the Coptic. In this volume, as in its predecessor, Dr. Wensinck gives fresh proof of his versatility and of the interesting results which follow the use of the comparative method in the study of legend. (See p. 77.)

No. XIV. of the "Asiatic Society Monographs" contains a **Description of the Province of Fars in Persia**, which has been here translated by Mr. **G. Le Strange** from the manuscript of Ibn al-Balkhi in the British Museum. The geographical and historical importance of the *Fārs Nāmāh* is exceedingly great, as it describes the condition and history of the province at the beginning of the fourteenth century A.D., and is the more valuable as being the almost contemporary history of its author's own time. It is needless to say that Mr. Le Strange has given a most interesting and scholarly rendering of the text, and readers will be exceedingly grateful for the very full introduction, notes, and index which accompanies it. (See p. 80.)

Under the title, **To Mesopotamia and Kurdistan in Disguise**, an interesting and very readable account has been given by Mr. **E. B. Soane** of a journey he made across Mesopotamia and in Southern Kurdistan. The writer tells us he possesses a knowledge of modern Persian extensive enough to enable him to pass among Persians as one of themselves, and this certainly proved of great assistance to him during the latter half of his journey, and enabled him to collect first-hand information on Kurdish history and customs, and on the names and districts of the principal tribes and their divisions. This was particularly the case during the conversation he had while at Halayja and Sulaimania, for during the rest of his journey he was going along a comparatively well-known and well-trodden route. Landing at Beirut, and proceeding via Aleppo and Urfa, he reached the Tigris at Diarbikr, and proceeded down-stream by *kelek* to Mōsul. Here he made his detour into Southern Kurdistan, striking the Tigris again at the Lower Zab, and proceeding by *kelek* to Baghdad. The book can be well recommended, as it gives an interesting account of a journey which before long will be made by rail. (See p. 317.)

Under the title, **The Oath in Babylonian and Assyrian Literature**, a discussion has been published by Dr. **Samuel A. B. Mercer** of the available data on this subject which have been furnished by the inscriptions. In his introductory sections the author summarizes in chronological order what we know of the oath from contract tablets, from public treatises referred to in despatches and historical texts, and finally from the Hammurabi Code. He then passes to a discussion of the technical terms, and summarizes his conclusions on the general nature and accompanying ritual of the Babylonian and Assyrian oath. The book forms an interesting collection and discussion of material, which readers may find of use for comparison with the oath formulæ and ceremonies among other Semitic races. We may add that Professor Hommel writes an appendix on the goddess Esh-ghanna. (See p. 140.)

Every ethnologist will welcome the valuable contribution which Mr. **H. A. MacMichael**, of the Sudan Civil Service, has given us on **The Tribes of Northern and Central Kordofān**. The considerable interest previously taken in the Upper Sudan was violently brought to an end by the Mahdist movement. No more fitting time could be chosen to revive that interest than the present, when so much is being written on the ethnology of all parts of Africa; and nothing better for the purpose could be written than the book before us. The writer has taken full advantage of previous literature—he has written several preliminary monographs during the last four years—and he sums up in this book all the experience thus gained. In the first chapter we have a helpful summary of the general history of Kordofān. We are reminded of “its own great natural resources in the form of gum-forests,” as well as of the excellence of the pasture in certain districts for cattle and goats, so that even now the revenue easily produces a surplus. But the constant trade has produced a great admixture of races. At one time the Nūba race extended north to Meroe (then Napata) on the Nile. Towards the close of the fifteenth century

the Arab power began to make itself felt even in this distant region, and the Nubians were pushed back into the mountainous region of Dár el Nūba, now for administrative purposes reckoned as South Kordofán, though never called Kordofán by the people. The writer accordingly does not give more than passing allusions to the Nūba. Various people, Berber and Arab, mingled in the erstwhile Nūba country, the true Kordofán, and the writer's account of these is an excellent reflection of native opinion, a little troublesome for the more critical and matter-of-fact European to grasp, but well worth careful study. Of the various other original people, two are specially deserving of mention—the Zagháwa to the west in Dárfūr, and the Baḳḳára. Groups of Zagháwa occur in Kordofán, and “there is cause to suppose” that at least some of their ancestors may “have inhabited the country . . . for thousands of years.” They show ethnological and linguistic affinity with the Tibbu-Kanuri group. More obscure are the Baḳḳára. Like the Masai of East Africa, they are a fighting nomad race of cattle-keepers and cattle-raiders. Mr. MacMichael does not agree with Professor Wallis Budge that they are the descendants of the terrible Menti of Egyptian inscriptions, though he has very little to contribute to the discussion except names for subdivisions of their tribe and a genealogical list. Such data undoubtedly prove a very considerable Arab intermixture, but do not in the least affect the question of the identity of the original stock with the Menti. Some extremely valuable notes of antiquarian interest will be found in twenty pages of appendices. The author seeks to identify Garamantes with Kura’án, but finds the origin of the name Kordofán still insoluble. What he says on Fung should be read in connection with Professor Westermann’s recent history of the Shilluk. Amongst an interesting collection of objects dug out of a refuse-heap at Faragáb must be mentioned the ostrich-shell bead recently found in use on the north-west side of Mount Elgon and observed also amongst the Hottentot in the far south, where they were attributed to Bushman sources. A new feature, however, is that some of those found by Mr. MacMichael were coloured black.

Kordofán is an important centre from which to view African history, and no one interested in the subject should fail to make a careful study of this book. (See p. 316.)

Camel Brands used in Kordofán, by H. A. MacMichael, forms a valuable supplement to the preceding, its value as a work of reference being greatly enhanced by the exceedingly clear arrangement of the type and by the addition of seventeen admirably executed plates. These plates give 133 black outlines of the branded part of the camel, and on each the brand is distinctly marked with a firm red line, thus making it quite easy to follow the descriptions in the text. A few remarks of a general kind, which may guide the novice into the perplexities he will meet in actual practice, are followed by a list of the special names given to the various brands. Some are familiar objects, such as *báb*, a door; *ḍila’a*, a rib; *sōṭ*, a whip; but a very large proportion refer to things more difficult to give in English. There are about 110 words

in this list, and to each the noun in Arabic script for both singular and plural is added. After this comes a careful summary of the way in which the different tribes apply these marks, the tabular arrangement employed being excellent for ready reference. In conclusion, a short appendix of a couple of pages gives the Arab names for the camel at various ages. Altogether, the author is to be congratulated on making a difficult subject not only lucid, but attractive as well. (See p. 80.)

At the request of a number of people in Matabeleland, the Rev. **J. O'Neil, S.J.**, has followed up his "Phrase Book," now in its second edition, by a most excellent **Grammar of the Sindebele Dialect of Zulu**. The author has avoided pedantry, and grasped the main salient points which an up-to-date Grammar and Exercise-Book should bring out. Nearly ninety years have passed since Mzilakazi founded the Matabele kingdom. Many a scattered tribe even then had added its quota of fugitives to his composite following, with a resulting medley of non-Zulu languages. Similar influences have continued ever since, though not with the same intensity. It is little wonder, therefore, that "a large number of Zulu words are no longer used by natives of Matabeleland, that in many instances the meanings of Zulu words have been altered, and that many new words have been introduced, . . . and are in common everyday use." The grammatical detail, however, is essentially Zulu, and shows, if possible, even less divergence from it than Kafir does. The author has followed the admirable plan of giving prominence to a knowledge of the class prefixes as a first *sine quâ non*, following these with the simple verb tenses. The difficult question of the relative is most clearly and thoroughly worked out, whilst the troublesome matter of the negative, together with the puzzling intricacies of the conditional mood and auxiliary verbs, are wisely reserved to the end. The whole course is completed in thirty-eight lessons, which, while omitting a great deal of detail, yet give all that is essential for the beginner to know. Such a book should prove extremely useful, and we trust it will meet with that measure of popularity which is undoubtedly its due.

Al-Hilal, May, 1913, Vol. XXI., No. 8. (See p. 148.)

Al-Hilal, June, 1913, Vol. XXI., No. 9. (See p. 148.)

Al-Machriq, May, 1913, Vol. XVI., No. 5, contains: Les Noces d'Or de la Congrégation des Ouvriers à Beyrouth, by P. L. Cheikho.—Le Séquestre Légal, by A. Chéhaïbar.—Lettre Inédite de l'Évêque Grec-Catholique Maxime Hakim à ses Diocésains d'Alep, 1733, by G. Manach.—Les Progrès de la Prophylaxie, by H. Daraouni.—De Beyrouth aux Indes à la Recherche des Manuscrits, by P. L. Cheikho.—La Perdrix Libanaise, by J. Khoury.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 148.)

Al-Machriq, June, 1913, Vol. XVI., No. 6, contains: Le XVI^e Centenaire de la Liberté de l'Église sous Constantin, by F. Laffely.—L'Électricité dans les Phénomènes Physiques, by J. Charabiyeh.—Christianisme et Littérature

avant l'Islam (II.), by P. L. Cheïkho.—Les Manuscrits de ma Bibliothèque, by G. Safa.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 149.)

American Journal of Semitic Languages and Literatures, April, 1913, Vol. XXIX. No. 3, contains: Business Documents of the Hammurabi Period, by Leroy Waterman.—The Babylonian Interrogative Adverbs, by S. Langdon.—Book Notices.—etc., etc. (See p. 149.)

Anthropos, March-June, 1913, Vol. VIII., Parts II.-III., contains: Die zauberei bei den Küstenbewohnern der Gazellehalbinsel, by J. Meier.—La Fête Nationale du Fandroana en Imerina (Madagascar), by Soury-Lavergne and de la Devèze.—Fischerei bei den Uferleuten des nördlichen Teiles der Gazellehalbinsel, by O. Meyer.—Quelques Notes sur les Mongelima, Congo Belge, by J. Maes.—Transforming the Eskimo into a Herder, by E. W. Hawkes.—Mariage et Condition de la Femme chez les Katchins (Birmanie), by Ch. Gilhodes.—Zur Frage des Bedeutungswandels mythologischer Namen, by P. Ehrenreich.—Der Bedeutungswandel in den Mythen des Popol Vuh, by E. Seler.—The Determination of Linguistic Relationship, by A. L. Kroeber.—Sprichwörter der Pangwe, Westafrika, by G. Tessmann.—Phonetische Untersuchungen über die nordpekinesischen Sprachlaute, by J. Mullie.—Die Mossi.—Sprachengruppe im westlichen Sudan, by D. Westermann.—Die Gliederung der australischen Sprachen, by W. Schmidt.—Miscellanea.—Bibliographie.—etc., etc. (See p. 149.)

Asie Française, April, 1913, Vol. XIII., No. 145, contains: L'Emprunt Chinois, by Kat.—Le Différend Entre les Etats-Unis et le Japon.—Politique et Parlement de Chine, by E. Rottach.—Les Relations Sino-Japonaises.—En Turquie d'Asie, by L. de Contenson.—Le Yunnan en 1912.—Indo-Chine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 149.)

Asie Française, May, 1913, Vol. XIII., No. 146, contains: Les Puissances, la France et la Turquie d'Asie.—Les Demandes de la France à la Turquie.—Un Nouveau différend entre les Etats-Unis et le Japon.—L'Emprunt Chinois, by Kat.—La Question du Régime de l'Alcool en Cochinchine.—A propos de la Bombe de Hanoi, by Ch. Fournier-Vailly.—Les Réformes en Syrie.—Lettre du Japon, by J. de Valjoie.—Le Chemin de fer de l'Amour.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 149.)

Baptist Missionary Review, April, 1913, Vol. XIX., No. 4, contains: A Provident Fund for Mission Workers, by H. Huizinga.—The Essence and Essentiality of the Resurrection, by H. E. Safford.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 149.)

Baptist Missionary Review, May, 1913, Vol. XIX., No. 5, contains: The Assam Conference as seen by the Fraternal Delegate, by Wheeler Boggess.—The Need for Temperance Literature and the Value of Translations, by Miss M. E. Archibald.—Editorial.—Exchanges and Reviews.—etc., etc. (See p. 149.)

Biblical World, April, 1913, Vol. XLI., No. 4, contains: Editorial.—What Biology has Contributed to Religion, by J. M. Coulter.—Christianity and Politics (IV.), by Th. C. Hall.—The Route of Israel in the Desert, by S. Prentice.—Japanese Buddhism and the Doctrine of the Logos, by A. K. Reischauer.—The Apostle Paul in Arabia, by C. W. Briggs.—The American Institute of Sacred Literature.—Current Opinion.—The Church and the World.—The Book of the Month.—Book Notices.—etc., etc. (See p. 149.)

Biblical World, May, 1913, Vol. XLI., No. 5, contains: Editorial.—The Sufficiency of the Gospel for the Salvation of Society, by Shailer Mathews.—Christianity and Politics (V.), by Th. C. Hall.—The Hand of the Dead in Japan, by E. W. Clement.—The Mysticism of Jesus and of Paul, by J. W. Buckham.—The Song of Songs: a Secular Poem, by J. D. Ibbotson.—A Prayer for those who seek New Truth.—The American Institute of Sacred Literature.—Current Opinion.—The Book of the Month.—Book Notices.—etc., etc. (See p. 149.)

Biblical World, June, 1913, Vol. XLI., No. 6, contains: Editorial.—One Contribution which Art makes to Religion, by W. Sargent.—Ezekiel's Holy State and Plato's "Republic," by E. C. Baldwin.—The Old Testament and Vital Religion, by J. M. Powis Smith.—The North Dakota Plan of Bible Study, by V. P. Squires.—Discussion: Naoum Beg Shuquair on the Derb el Hagg, by S. Prentice.—The American Institute of Sacred Literature.—Current Opinion.—The Church and the World.—The Book of the Month.—Book Notices.—etc., etc. (See p. 149.)

Brahmavâdin, March, 1913, Vol. XVIII., No. 3, contains: Some Religious Truths of the Ramayana, by S. G. Iyengar.—India and her Mission, by A. T. M. Satchit.—The Place of Swami Vivekananda in Hinduism, by S. S. Iyengar.—Vedic Religious Ideals, by A. Ch. Ghosh.—Leaves from the Diary of a Hindu Devotee, from the East and the West.—Vedanta Work.—Notes and Thoughts. etc., etc. (See p. 149.)

Bulletin de l'Institut Française d'Archeologie Orientale, Vol. XI., Fasc. I., contains: Notes sur le Dialecte Arabe de Baghdad, par L. Massignon (avec 2 Planches).—Les Costumes d'Aménouthès III. (avec une Planche), par G. Daressy.—Sarcophages d'El-Qantarrah, par G. Daressy.—Les Poissons Employés dans l'Écriture Hiéroglyphique, par P. Montet.—Index aux Notes Géographiques sur le nom Panopolite, par H. Gauthier.—Ibn el-Çairâfi: Code de la Chancellerie d'État (Periode Fâtimide), par H. Massé.—etc., etc. (See p. 149.)

Calcutta Review, April, 1913, contains: The Domiciled Community in India and the Simla Education Conference, by W. H. Arden-Wood.—The Economic Danger of Transition, by A. J. Fraser-Blair.—The Meaning of Poetry, by R. M. Stephen.—The Cycle of the Seasons in a Santal Village, by Dr. J. M. McPhail.—How the English acquired the Twenty-four Parganahs, by Rev. W. K. Firminger.—Stonewall Jackson, by W. C. Wordsworth.—The Dacca University Scheme, by G. Howells.—Reviews.—etc., etc. (See p. 149.)

46, GREAT RUSSELL STREET, LONDON, W.C. (opposite the British Museum).

Chinese Recorder, April, 1913, Vol. XLIV., No. 4, contains: Editorial Comment.—The Continuation Committee's National Conference in China.—Impressions of the Conference: a Symposium.—The China Continuation Committee, by Rev. G. H. Bondfield.—Our Book Table.—Correspondence.—etc., etc. (See p. 149.)

Chinese Recorder, May, 1913, Vol. XLIV., No. 5, contains: Editorial Comment.—Mission Schools and the Chinese Ministry, by E. H. Munson.—Evangelistic Work in Mission Schools and Colleges, by G. D. Wilder.—Religious Instruction in Mission Schools, by C. D. Iliff.—Chinese Belief in Prayer, by J. Vale.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 149.)

Epigraphia Indica, October, 1911, Vol. XI., Part IV., contains: Goharwa Plates of Karnadeva, by E. Hultzs. —Narasapatam Plates of Vajrahasta (III.), by Sten Konow.—Tiruvellarai Inscription of Dantivarman, by K. V. S. Aiyar.—New Special Tables for the Computation of Hindu Dates, by H. Jacobi.—Navalakhi Plates of Siladitya (I.): Gupta-Samvat 286, by H. M. Bhadkamkar.—Banswara Plates of Bhojadeva: Vikrama-Samvat 1076, by E. Hultzs.—The Sirpur Stone Inscription of the Time of Mahasivagupta, by Hira Lal.—etc., etc. (See p. 149.)

Epigraphia Indica, January, 1912, Vol. XI., Part V., contains: The Sirpur Stone Inscription of the Time of Mahasivagupta, by Hira Lal.—The Inscription on the Wardak Vase, by F. E. Pargiter.—Surat Plates of Vyaghrasena: the Year 241, by E. Hultzs.—Five Bana Inscriptions from Gudimallam, by V. Venkayya.—etc., etc. (See p. 149.)

Expositor, June, 1913, Vol. XXXIX., No. 30, contains: "Raise the Stone, Cleave the Wood," by W. A. Curtis.—The Divine Names in Genesis, by J. Skinner.—The New Codex "W," by H. C. Hoskier.—Some Textual Conjectures in Verifiable Material, by W. Montgomery.—Two New Testament Problems, by V. Bartlet.—The Forms of Hebrew Poetry, by G. B. Gray.—etc., etc. (See p. 149.)

Expository Times, May, 1913, Vol. XXIV., No. 8, contains: Notes of Recent Exposition.—Psychical Research and its Bearing on some Biblical Problems, by C. W. Emmet.—The Great Text Commentary.—The Subliminal Consciousness as an Aid to the Interpretation of Religious Experience, by J. Baillie.—The Word of the Cross and the Parable of the Prodigal, by J. Bonnar Russell.—Literature.—The Danger of Mares' Nests in Theology, by A. E. Garvie.—In the Study.—What were the Churches of Galatia? by Sir W. M. Ramsay.—Contributions and Comments.—etc., etc. (See p. 149.)

Expository Times, June, 1913, Vol. XXIV., No. 9, contains: Notes of Recent Exposition.—A Recent Find of Jewish Measures, by A. R. S. Kennedy.—The Great Text Commentary.—Sargon of Assyria in the Lake Region of Van and Urmia, 714 B.C., by Th. G. Pinches.—In the Study.—Apollinaris of Laodicea, by D. Walker.—Literature.—Contributions and Comments.—etc., etc. (See p. 149.)

Geographical Journal, April, 1913, Vol. XLI., No. 4, contains: The Balkan Peninsula, by D. G. Hogarth.—Notes on the Maps Illustrating the Exploration in Mongolia and Dzungaria, by D. W. Carruthers.—The Antarctic Expeditions.—Reviews.—etc., etc. (See p. 150.)

Geographical Journal, May, 1913, Vol. XLI., No. 5, contains: David Livingstone: Centenary of his Birth.—The Distribution of Human and Animal Life in Western Arctic America, by V. Stefansson.—Discovery by the Australasian Antarctic Expedition of Important Submarine Banks, by T. W. Edgeworth David.—The Lorian Swamp, by C. W. Haywood.—Reviews.—etc., etc. (See p. 150.)

Geographical Journal, June, 1913, Vol. XLI., No. 6, contains: Vasco Nunez de Balboa, 1513-1913, by Sir C. R. Markham.—The Mufumbiro Mountains, by E. M. Jack.—The Australian Antarctic Expedition, Report by J. K. Davis.—Jubaland and its Inhabitants, by F. Elliott.—Richthofen's China, by W. R. Carles.—Reviews.—etc., etc. (See p. 150.)

Hindustan Review, April, 1913, Vol. XXVII., No. 164, contains: The Position of Hindus in India (II.), by Sir K. Gobind Gupta.—Asia's Grand Old Man, by S. N. Singh.—The Common Basis of Religion, by K. C. Kanji Lal.—Agriculture in India, by M. B. Lal Bhargava.—The Women of Burmah, by Th. Maung.—Building of the Indian Nation, by W. S. Naidu.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Miscellaneous.—etc., etc. (See p. 150.)

Hindustan Review, May, 1913, Vol. XXVII., No. 165, contains: The influence of Eastern Thought on Richard Wagner, by F. G. Gilbert-Cooper.—The Peregrinations of the Ancient Hindus, by G. Nath Banerjee.—The Organization of Rural Trade and Transport in India (I.), by R. K. Mukerjee.—Islam and Christianity in the Balkan War, by S. H. Husain.—The Ideal of Feminine Beauty in the Hindi Literature, by Kannoomal.—Science and Islam (II.), by F. Murad.—The Antarctic Disaster, by C. H. Rao.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 150.)

Hindustan Review, June, 1913, Vol. XXVII., No. 166, contains: Civilizing the South Canara Pariah, by St. Nehal Singh.—A Holiday House Party in America, by Radhakamal Mukerjee.—Co-Education in America, by K. Ahmed.—Importance of Commerce and India's Future, by G. S. Bhargava.—The Present System of Education in India, by C. N. Zutshi.—Social Helpfulness, by W. S. Naidu.—Jewellery in India, by K. Raja.—Plague Inoculation, by R. S. Kibe.—Literary Supplement.—Reviews.—etc., etc. (See p. 150.)

Indian Antiquary, February, 1913, Vol. XLII., Part 527, contains: The Indian Inscriptions and the Antiquity of Indian Artificial Poetry, by G. Bühler.—The Adityas, by R. Shamasastri.—The Peregrinations of Indian Buddhists in Burma and in the Sunda Islands, by G. K. Nariman.—Paramajotistotra,

by L. P. Tessitori.—On the Pronunciation of Sanskrit, by P. T. S. Iyengar.—Santideva, by M. H. Sastri.—Miscellanea.—Book Notice.—etc., etc. (See p. 150.)

Indian Antiquary, March, 1913, Vol. XLII., Part 529, contains: Some Published Inscriptions Reconsidered, by D. R. Bhandakar.—The Adventures of the God of Madura, by V. V. Iyer.—The Adityas, by R. Shamasastry.—The Myth of the Aryan Invasion of India, by P. T. Srinivas Iyengar.—Miscellanea.—Book Notice.—etc., etc. (See p. 150.)

Indian Antiquary, April, 1913, Vol. XLII., Part 530, contains: The Obsolete Tin Currency and Money of the Federated Malay States, by Sir R. C. Temple.—etc., etc. (See p. 150.)

Indian Forester, May, 1913, Vol. XXXIX., No. 5, contains: The True Selection System, by F. F. R. Channer.—Note on the Treatment of Sleepers at Pyinmana, by the Forest Economist, in January, 1913, by R. S. Pearson.—A Man-Eater in the Himalayas, by E. A. Smythies.—Correspondence.—Extracts.—etc., etc. (See p. 150.)

Indian Review, March, 1913, Vol. XIV., No. 3, contains: The Co-operative Movement, by D. B. Swamikannu Pillai.—The Centenary of David Livingstone, by A. R. Slater.—Star of India, by S. Sumitra.—Worthies of Arabia, by A. K. Mahomed Kalim.—Akbar and the Fine Arts, by S. V. Venkateswaran.—Rasa-Vidya, or Alchemy, by R. V. Patavardhan.—Special Aspects of Spelling Reform, by S. Walton.—The Japanese Character, by V. B. Mehta.—Current Events, by Rajduari.—Topics from Periodicals.—Questions of Importance.—Books Received.—etc., etc. (See p. 150.)

Indian Review, April, 1913, Vol. XIV., No. 4, contains: The Kaliyuga, by A. Del Mar.—Coloured Races in the Empire, by Mrs. Annie Besant.—India in the Days of William Carey, by K. C. Chatterji.—Revenue Appeals, by D. B. K. Krishnaswamy Rao.—The Causes of Muslim Degeneration, by F. Murad.—The Arya Samaj, by L. Chund Gupta.—Education in India.—Madras and Imperial Finance, by T. V. Seshagiri Aiyar.—Native States and Economic Progress, by J. B. Pennington.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Indians Outside India.—Book Received.—etc., etc. (See p. 150.)

Indian Review, May, 1913, Vol. XIV., No. 5, contains: China's Deliverance.—India's Progress to a Gold Currency, by M. de P. Webb.—Science and Buddhism.—Moral and Religious Education.—Indians in the Army.—An Anglo-Indian's Notebook.—Current Events.—The World of Books.—Topics from Periodicals.—Question of Importance.—Books Received.—etc., etc. (See p. 150.)

Indian Thought, Vol. V., Nos. 2 and 3, contains: The Nyāya Philosophy of Gauṭama: Sāḍholal Lectures.—Translation of the Nyāya-Sūtras of Gauṭama.—Translation of Khaṇḍanakhaṇḍakhāḍya.—etc., etc. (See p. 150.)

Islam (Der), May, 1913, Vol. Parts I.-II., contains: Religion and Philosophie im Islam, by M. Horten.—Ein Instrument, das die Bewegung von Sonne und Mond darstellt, nach al Bîrûnî, by E. Wiedemann.—Kazwînîstudien, by J. Ruska.—'Agîb ed-dîn al-wâ'iz bei Ibn Dânişâl, by G. Jacob.—Analeeta haeretica, by R. Strothmann.—Translations of the Greek Aphrodito Papyri in the British Museum, by H. T. Bell.—Beiträge zur arabischen Papyrusforschung, by K. W. Hofmeier.—Kleine Mitteilungen und Anzeigen.—etc., etc. (See p. 150.)

Journal of the African Society, April, 1913, Vol. XII., No. 47, contains: Presidential Address, by Sir C. L. Hill.—Land Tenure in West Africa, by Sir W. Nevill M. Geary.—Nigeria Past and Present, by S. G. Brounger.—A Common Basis of Religion, by R. E. Dennett.—The "L" Sound in Luganda, by W. A. Crabtree.—Native Policy in West Africa, by J. C. Wason.—Meetings of the Society.—Editorial Notes.—Book Reviewed.—etc., etc. (See p. 150.)

Journal Asiatique, January-February, 1913, Vol. I., No. 1, contains: Un Chapitre Difficile du Livre des Pyramides, by M. E. Amélineau.—Un Traité Manichéen Retrouvé en Chine, Traduit et Annoté, by E. Chavannes and P. Pelliot.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 150.)

Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XXIII., No. 66, contains: An Iranian Precursor of Dante and an Irish Precursor of Dante, by Shums-ul-Ulama Jivanji Jamshedji Modi.—Foreign Influence in the Civilization of Ancient India, 900 B.C. to A.D. 400, by H. G. Rawlinson.—Seed Structure and Germination of *Vateria indica*, by H. M. Chibber.—Ramayana and Temples, by A. Govindâcārya Svāmin.—etc., etc. (See p. 150.)

Journal of the Polynesian Society, March, 1913, Vol. XXII., No. 1, contains: The Lore of the Whare-Wānanga.—The Oldest Great Tahitian Marae and the Last One Built in Tahiti, by Miss T. Henry.—Grammar of the Language of Ulawa, Solomon Islands, by W. G. Ivens.—Kumara Lore, translated by W. L. Williams.—Notes and Queries.—etc., etc. (See p. 150.)

Light of Truth, or the Siddhānta Dipikā and Āgamic Review, April, 1913, Vol. XIII., No. 10, contains: Irupā-Iru-Paṭtu, by J. M. N. Pillai.—Śiva Linga, by M. S. Sabāratnam.—Poetry of St. Appar, by E. N. T. Mudaliyār.—The University and Indian Languages, by J. M. N. Pillai.—Āgamic Bureau Notes.—etc., etc. (See p. 150.)

Madras Christian College Magazine, April, 1913, Vol. XII., No. 10, contains: Ambition, by C. Kingsley Williams.—Anthropology of the Syrian Christians (II.), by L. K. A. Krishna Iyer.—Poetry and the Ideal: a Review, by S. J. Crawford.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 151.)

Madras Christian College Magazine, May, 1913, Vol. XII., No. 11, contains: The Religious Message of George Eliot, by D. G. M. Leith.—The University and

the Vernaculars, by E. M. Macphail.—Akbar's Administration (I.), by S. V. Venkateswaran.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 151.)

Maha-Bodhi Journal, February and March, 1913, Vol. XXI., Nos. 2-3, contains: Hindu Music.—Sammaditthi on the Beginning of Moral Understanding.—The Psychology and Philosophy of Buddhism.—The Art Industries of Burma.—Buddhism and its Appeal to the West.—Archæological Survey of India.—Calcutta University.—News and Notes.—etc., etc. (See p. 151.)

Man, April, 1913, Vol. XIII., No. 4, contains: Suicide amongst the A-Kikuyun of East Africa, by M. W. H. Beech.—Problems of Flint Fracture, by J. R. Moir.—Burial Customs in the Northern Flinders Ranges of South Australia, by H. Basedow.—Seasonal Marriages in India, by T. C. Hodson.—Proverbs of the Ouraons, by A. Tiger.—Reviews.—etc., etc. (See p. 151.)

Man, May, 1913, Vol. XIII., No. 5, contains: A Pokomo Funeral, by Miss A. Werner.—A-Kikuyu Fairy-Tales (Rogano), by W. E. H. Barrett.—Endo Vocabulary, by M. W. H. Beech.—Subcrag Flints, by A. Bell.—A Chinese Phallic Stone, by K. H. Jones.—Note on a Gold Beaker from Lambayeque, Peru, by T. A. Joyce.—Spirits of the Corn and of the Wild, by T. Wright.—Reviews.—etc., etc. (See p. 151.)

Man, June, 1913, Vol. XIII., No. 6, contains: A Ceremony at a Mugumu, or Sacred Fig-tree, of the A-Kikuyu of East Africa, by M. W. H. Beech.—Two Galla Legends, by Miss A. Werner.—Necessity for Accuracy in Treating of Ethnological Subjects, by A. Hamilton.—The Pleasing of the God Thāngjing, by J. Shakespear.—Review.—etc., etc. (See p. 151.)

Message of the East, April, 1913, Vol. II., No. 4, contains: The Universal Message.—Evolution and Reincarnation.—Reports.—etc., etc. (See p. 151.)

Message of the East, May, 1913, Vol. II., No. 5, contains: The Universal Message.—The True Meaning of Yoga, by Swami Paramananda.—Reports.—etc., etc. (See p. 151.)

Message of the East, June, 1913, Vol. II., No. 6, contains: The Universal Message.—The Common Basis of all Religions, by Swami Ramakrishnananda.—The Ethics of Vedanta. Lecture by Swami Saradananda.—Reports.—etc., etc. (See p. 151.)

Modern Review, April, 1913, Vol. XIII., No. 4, contains: Frontispiece.—Western Industrialism: its Lessons for India, by W. Wellock.—Social Service in India, by P. O. Philip.—A Saraswati Yatra, by M. H. Phelps.—The Turk and his Great Capital, by Sundara Raja.—Education in the Philippines, by B. S. Sarma.—The Qur'an, by S. Khuda Bukhsh.—Survival of Civilization, by P. Bose.—The Exhibition of Oriental Art, by A. Sen.—The Fundamental Unity of India, by R. Mookerjee.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 151.)

Modern Review, May, 1913, Vol. XIII., No. 5, contains: Frontispiece.—Notes on the Educational History of India, by K. N. Nath Law.—The Bell-Metal Industry of Bengal, by R. Mukherji.—The Indian Peasant, by X. Y. Z.—The Elective Caliphate in Medina, by S. Khuda Bukhsh.—A Reflection on the Pali Language, by V. B. Sastri.—An Introduction to Hindu Polity, by K. P. Jayaswal.—The Phonetics of Bengali, by J. D. Anderson.—The Musalmans of Kashmir, by M. Lal.—Edinburgh Indian Association, by S. M. Zaki.—The Indian Medical Service, by a Doctor.—*Orientalia*, by S. Kumar.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 152.)

Modern Review, June, 1913, Vol. XIII., No. 6, contains: Frontispiece.—The Need of a Science of Morals, by W. Wellock.—Some Thoughts concerning Keshub Chunder Sen, by J. T. Sunderland.—Certain Poems of Kabir, by K. Ghosh and E. Pound.—Srirangam on the Cauvery, by A. R. Slater.—The Oraons of Chota Nagpur, by S. Ch. Roy.—Notes on the Educational History of India, by K. N. Law.—Some Thoughts on the Destiny of India, by J. S. Hoyland.—Communal Life in India, by R. Tagore and J. Sarkar.—Ceremonial Rites of Kashmiri Musalmans, by M. Lal.—An Introduction to Hindu Polity, by K. P. Jayaswal.—Rabindranath Tagore, by C. F. Andrews.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 152.)

Monist, April, 1913, Vol. XXIII., No. 2, contains: The Relativity of Space, by H. Poincaré.—Mark Twain's Philosophy.—Criticisms and Discussions.—Book Reviews and Notes.—etc., etc. (See p. 152.)

Open Court, May, 1913, Vol. XXVII., No. 684, contains: Frontispiece.—The Religion of Biology: its Truth and its Superstitions, by Count G. D'Alviella.—The Call of Science to the Church, by H. E. Jordan.—The Nichiren Sect of Buddhism, by T. J. Kinvabara.—The Spirituality of the East and the West, by S. Cobb.—Tales with Philosophical Morals, by Ph. E. B. Jourdain.—Christianity and the Nichiren Sect of Buddhism.—Book Reviews and Notes.—etc., etc. (See p. 152.)

Open Court, June, 1913, Vol. XXVII., No. 685, contains: Frontispiece.—The Gospel of Illusion-beyond Truth, by F. W. Orde Ward.—Nichiren Tradition in Pictures, by T. J. Kinvabara.—Stoicism, by R. S. Bourne.—The Chinese Battle of the Fishes, by B. Laufer.—The Docetic Heresy in Buddhism.—A Balaam among the Historicists.—etc., etc. (See p. 152.)

Orientalisches Archiv, April, 1913, Vol. III., Part III., contains: Das islamische Schattentheater in Aegypten, by P. Kahle.—Antikes in den Gebräuchen des heutigen Orients, by R. von Lichtenberg.—Reisewege und Ergebnisse der deutschen Turfan-Expeditionen, by Ch. Zaturpansky.—Ein Gefäßscherben, mit einer buddhistischen ? Darstellung auf Gotland gefunden, by T. J. Arne.—Utagawa Kuniyoshi, by J. Kurth.—Damaszener Arbeiten in Japan, by H. Pudor.—Kleine Mitteilungen.—etc., etc. (See p. 152.)

Ostasiatische Zeitschrift (Beiträge zur Kenntnis der Kunst und Kultur des Fernen Ostens), Jahrg. II., Heft I. (April to June, 1913), contains: Ostasien im Rahmen vergleichender Kunstsforchung, by J. Strzygowski.—Angkor: I. Angkor Vat, avec 27 Fig., by Jean Commaille.—Die Baumdarstellung in der Chinesischen Kunst I., mit 10 abb., by O. Fischer.—Chinesische Spiegel, mit 28 abb., by R. Wilhelm.—Aus Museen und Sammlungen, Loltan v. Takaco, Ein Chinesisches Bildwerk aus ungarischen Privatbesitz, mit 2 abb.—Die Denkmäler Chinas.—Besprechungen.—etc., etc. (See p. 152.)

Prabuddha Bharata, February and March, 1913, Vol. XVIII., Nos. 199 and 200, contain: Sayings of the Swami Vivekananda.—Occasional Notes.—The Religious Experience: its Historic Importance.—Epistles of Swami Vivekananda (IX.-XII.).—What is Driving Men Back to Religion, by R. Eucken.—In the Land of the Mummy, by C. E. S.—Glimpses of the Swami Vivekananda's Life, by F. J. Alexander.—The Fifty-First Birthday Anniversary Celebration of the Swami Vivekananda.—The Vivekananda Memorial Temple Fund.—News and Miscellanies.—etc., etc. (See p. 152.)

Prabuddha Bharata, April, 1913, Vol. XVIII., No. 201, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—In the Hours of Meditation (XVI.).—Thoughts on Sri Ramakrishna.—The Mission of the Swami Vivekananda, by T. S. S. Rajan.—Gleanings.—The Ramakrishna Birthday Festival.—News and Miscellanies.—etc., etc. (See p. 152.)

Prabuddha Bharata, May, 1913, Vol. XVIII., No. 202, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—The Nature of the Soul and its Goal: Unpublished Lecture by Swami Vivekananda.—In the Hours of Meditation (XVII.).—In the Land of the Mummy, by C. E. S.—Swami Vivekananda: a Study, a Lecture by T. G. Harrison.—India's Message to the World.—News and Miscellanies.—etc., etc. (See p. 152.)

Proceedings of the Society of Biblical Archæology, April, 1913, Vol. XXXV., Part III., contains: New Light on Sequence-Dating, by F. Legge.—Demotic Tax-Receipts, by Sir H. Thompson.—Notes on the Carnarvon Tablet, No. 1, by P. E. Newberry.—Notes upon the Early Sumerian Month-Names, by Th. G. Pinches.—Notes on the Stele of Sekhmet-Mer, by A. F. R. Platt.—Reviews.—etc., etc. (See p. 152.)

Proceedings of the Society of Biblical Archæology, May, 1913, Vol. XXXV., Part IV., contains: Some Greek Monasteries, by H. R. Hall.—Demotic Tax-Receipts (II.), by Sir H. Thompson.—Eridu-Babylon, Unuk and Uruk, Kibēgi-Kingi, by Th. G. Pinches.—Egyptian Historical Notes, by P. E. Newberry.—A Sumerian Word in the Bible, by A. Boissier.—Review.—etc., etc. (See p. 152.)

Reis and Rayyet, March, 1913, Vol. XXXII., No. 1,657, contains: The War.—News and Comments.—Mr. Justice Roy.—Census of Calcutta, 1911.—Calcutta Police Court.—Revival of Sanskrit Literature.—etc., etc. (See p. 152.)

- Reis and Rayyet**, April, 1913, Vol. XXXII., No. 1,658, contains: News and Comments.—The First Year.—The late Sir Edward Norman Baker.—Swami Ram Tirtha: his Life and Teachings (Vol. II.).—etc., etc. (See p. 153.)
- Reis and Rayyet**, April, 1913, Vol. XXXII., No. 1,659, contains: Lady Minto's Portrait.—News and Comments.—The Two Memorials.—Census of Calcutta (II.).—Lord Curzon's Statue.—etc., etc. (See p. 153.)
- Reis and Rayyet**, April, 1913, Vol. XXXII., No. 1,660, contains: News and Comments.—The Nangalband Bathing Festival.—Late Mr. Luttmann-Johnson.—Indian Education.—etc., etc. (See p. 153.)
- Reis and Rayyet**, April, 1913, Vol. XXXII., No. 1,661, contains: News and Comments.—Drinking Water in Rural Bengal.—Census of Calcutta.—etc., etc. (See p. 153.)
- Reis and Rayyet**, May, 1913, Vol. XXXII., No. 1,662, contains: News and Comments.—The late Sir James Bourdillon.—Tanks and Wells.—Central Hindu College.—etc., etc. (See p. 153.)
- Reis and Rayyet**, May, 1913, Vol. XXXII., No. 1,663, contains: News and Comments.—The River Hooghly.—The New Finance Member.—Calcutta Police Court.—Central Hindu College.—etc., etc. (See p. 153.)
- Reis and Rayyet**, May, 1913, Vol. XXXII., No. 1,664, contains: News and Comments.—The Drainage of Calcutta.—The United Provinces Census.—etc., etc. (See p. 153.)
- Reis and Rayyet**, May, 1913, Vol. XXXII., No. 1,665, contains: News and Comments.—Bourdillon and Fraser.—The Rivers of Bengal.—etc., etc. (See p. 153.)
- Reis and Rayyet**, May, 1913, Vol. XXXII., No. 1,666, contains: News and Comments.—Emigration Indentures.—The Rivers of Bengal.—The Imperial Wedding.—etc., etc. (See p. 153.)
- Répertoire d'Epigraphie Sémitique**, Vol. II., No. 3. (See p. 153.)
- Review of Religions**, April, 1913, Vol. XII., No. 4, contains: The Perfect Religion: VI. Marriage and Divorce.—Ahmad as a Prophet.—Notes and Comments.—Review.—etc., etc. (See p. 153.)
- Review of Religions**, May, 1913, Vol. XII., No. 5, contains: The Existence of God.—The Perfect Religion (VII.).—The Message of the Khwaja.—Review.—etc., etc. (See p. 153.)
- Sarawak Museum Journal**, February, 1913, Vol. I., No. 3, contains: New Species of Longicorns from Borneo, by Chr. Aurivillius.—Forty-Eight Hours in Sarawak, by G. Meade-Waldo.—New Genera and Species of Reduviidae from Borneo, by E. Bergroth.—Studies of Tetriginæ (Acrydiinæ) from the Sarawak Museum, Borneo, by T. L. Hancock.—The Lampyridæ of Borneo, by E. Olivier.—On Some Singular Larval Forms of Beetle to be Found in Borneo, by C. J. Gahan.—Contributions to a Flora of Borneo, by H. N. Ridley.—etc., etc. (See p. 153.)

Sphinx, April, 1913, Vol. XVII., Fasc. II., contains: Contribution à l'Etude de la Notion du Ka Égyptien, by H. Sottas.—La Vie d'une Tribu Sud-Africaine, by E. Naville.—Comptes Rendus Analytiques.—etc., etc. (See p. 154.)

T'oung Pao, March, 1913, Vol. XIV., No. 1, contains: Bruchstücke aus der Geschichte Chinas unter der Gegenwärtigen Dynastie, by E. Haenisch.—Le Titre Mongol du Yuan Tch'ao pi che, by P. Pelliot.—Nécrologie: Jean Dupuis, by H. Cordier.—Bulletin Critique.—Bibliographie.—etc., etc. (See p. 154.)

Vedantin, February, 1913, Vol. IV., No. 1, contains: Editorial.—Theosophy versus Vedanta.—St. Matthew.—The Commentary on the Bhagawad Gita.—The Vedant Philosophy.—Miscellaneous.—etc., etc. (See p. 154.)

Word, March, 1913, contains: Mental Intoxication, Editorial.—On the Brotherhood of Idea, by C. H. A. Bjerregaard.—Individual Consciousness, by Scrutator.—The Face in the Wood.—The Pathology of the Emotions, by A. Wilder.—On Character, by J. Bagge.—Communal Service of Healing, by J. L. Macbeth Bain.—Concerning Science and Theosophy, by J. E. Hard.—etc., etc. (See p. 154.)

Word, April, 1913, Vol. XVII., No. 1, contains: The Origin of the Egyptians, by A. Le Plongeon.—On Magical Powers of the Soul, by E. Herrmann.—The Brotherhood Idea, by C. H. A. Bjerregaard.—etc., etc. (See p. 154.)

Zeitschrift für die Alttestamentliche Wissenschaft, Vol. XXXIII., Part II., contains: Zum Texte des Tritojesajas, by F. Praetorius.—Zur Zukunftsthora des Hesekiel, by W. Rautenberg.—Ueber Verse, Kapitel, und letzte Redaktion in den Samuelbüchern (II.), by W. Caspari.—Weitere Glossen zu den "Aramäischen Papyrus und Ostraka," by T. N. Epstein.—Miscellen.—etc., etc. (See p. 154.)

II.

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¶ The Editor will be grateful for any articles, letters, cuttings, notes, or other literary contributions on the subject of Buddhism, especially from friends in the East. It is to be understood, however, that the Buddhist Society of Great Britain and Ireland is not responsible for, nor does the Editor necessarily endorse, the individual opinions or views of contributors.

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JULY—AUGUST

1913

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I.

REVIEWS, NOTES, AND NEWS.

The **Annual Report of the Archæological Survey of India, Frontier Circle, for 1911-12**, by Sir **Aurel Stein**, is a record of fruitful exploration. In addition to measures of conservation for the Buddhist ruins at Takht-i-Bahi, the site of Shahji-ki-Dheri has been further cleared, six mounds at Sahri-Bahlol opened up, yielding large quantities of Buddhist sculptures and stuccoes, and several intact sites along the Swat border tapped with gratifying results. The temples of Kafirkot and the rich finds of stucco reliefs of the Gandhara school at Sahri Bahlol call for particular attention, and a detailed examination of them promises to yield valuable results. (See p. 329.)

We have received an advance copy of Vol. I. of **Ceylon : the Portuguese Era**, by Mr **P. E. Pieris**, of the Ceylon Civil Service. In this important work (to be completed in two volumes), the author is giving a detailed account of the history of Ceylon during the period of the Portuguese occupation from 1505 to 1658—a history, however, that is chiefly confined to the relations between the Portuguese and the Sinhalese, since the native historians furnish few particulars of the events occurring in other parts of the island. The present volume carries the history to 1616, and consists of 432 pages, followed by fifty-six pages of notes. It is well printed in clear type, and contains twenty-eight illustrations and maps. It is published and printed in Colombo.

Several Portuguese and other early historians have left accounts of the occurrences in Ceylon during this period, but the book under notice has a special value, since Mr. Pieris has for the first time been able to utilize, in addition to all these authors, the great work of Fernão de Queiroz, covering 1,054 pages of manuscript, a copy of which he was so fortunate as to obtain from Rio de Janeiro. He has also made full use of the material furnished by Sinhalese histories and manuscripts. The result is a valuable work, which at last gives a complete history of the period. The author is to be heartily congratulated on this successful result, and it must be a source of satisfaction to his countrymen that a work so full of accurate information should have been written by one of their nationality, Mr. Pieris, notwithstanding his name, being a Sinhalese gentleman of good family, educated at Cambridge.

The perusal of the work produces a feeling of astonishment that the fighting and bloodshed of 150 years left any inhabitants in that part of the country

affected by the operations. The invaders behaved like savages, massacring indiscriminately the unfortunate natives who ventured to oppose them, and taking few prisoners unless slaves were needed. At first, large numbers of Sinhalese, possessing no firearms and accustomed only to jungle skirmishing, were defeated by insignificant bodies of Portuguese; but in the course of time the continual warfare had the result, noticed elsewhere also, of teaching them to use the methods and arms of their enemy. The ancient Sinhalese, when accustomed to fighting and on equal terms as regards weapons, rarely showed themselves deficient in bravery; and the later examples in this volume, such as Raja Sinha's attack on the fort of Colombo in 1587, furnish proofs that the old spirit remained. The bravery of the storming-parties was admirable. Unprotected by armour, with the exception of the King's guards, they three times rushed to the attack through dreadful carnage caused by the cannon and muskets of the defenders; and they actually forced their way over the walls by scaling-ladders, and captured two bastions, only to be driven off by the equally brave garrison after a fight that lasted a day and a night. Such men as these would not have been conquered by the Portuguese but for the miserable internal dissensions and civil wars of opposing claimants of the throne, one of whom was always ready to assist the Portuguese in crushing the other.

Points which suggest criticism to us are the author's acceptance of the Rāvana legend as an actual episode which "there is no reason to doubt," a somewhat embarrassing amount of detail which occasionally obscures the more important facts, and his rejection of the contemporary dates furnished by royal grants and inscriptions, accepting in preference those given by Portuguese historians, some of whom were careless, and wrote long after the events. Even De Queiroz died in 1688, and was thus dependent on the records left by earlier writers. (See p. 199.)

By her edition of *The Domestic Ritual according to the School of Bhāradvāja (Bhāradvāja-grīhya-sūtra)* Dr. Henriette Salomons has made a valuable contribution to the study of Hindu religion. The Bhāradvāja school no longer exists as the representative of a distinct religious tradition, but in ancient times it was of considerable importance, and its rules of domestic ritual supplement in an interesting manner those of the other schools. The present treatise contains the Bhāradvājīya version of the usual rituals of domestic life, arranged in a somewhat irregular fashion, beginning with those for investiture with the sacred cord, and thence proceeding to marriage, the ceremonies for pregnancy, etc., with which are mixed up a number of rules for the due performance of various interesting practices—for example, those for securing one's wife during his absence, for remedying ominous portents, and the like. The text is edited with all the care and accurate scholarship that we expect from a student of the school of Dr. Caland, and its value is enhanced by the introduction, the list of formulæ used in the rituals, and the index of words.

The Editors of the series known as "The Wisdom of the East" have done well to add to their volumes a translation of **The Diwan of Zeb-un-Nissa**, by **Magan Lal** and **Jessie Duncan Westbrook**. There is no poetry quite like the Persian. The form of verse, the subject-matter, and the mystical yearning which underlies it all, need to be understood in order to be fully appreciated. In this case we have the outpourings of a woman whose life was a tragedy, and whose broken heart bursts forth into mystical world-woe:

"Down in the dust, and sunken in disgrace,
My honour lies for all the world to see;
But why should I bear shame upon my face?
What is the honour of the world to me?"

These are the words of India's great Princess, the eldest daughter of Aurungzebe. In direct descent from Jenghiz Khan and Tamerlane, she was born in 1639. Though not fond of poetry himself, the Mughal Emperor took care to have his daughter well trained, and, as she was a born artist, she soon became the centre of a most accomplished circle of poets. But her career was a chequered one, and her poetry is mostly sad. This, at all events, is true of the first fifty ghazals of the *Diwan-i-Makhfi*, here rendered from the Persian of the glory of womankind. The translators are to be congratulated upon their achievement. They have given us the Sufi, not the Sophist. That is as it should be. (See p. 188.)

For upwards of forty years Canon **Cole** has been so intimately connected with the Santal Mission that the two books entitled **Helps to Reading the Bible** ("Baibal Parhao Goro") which he has compiled in Santali are deserving of special consideration. The subject-matter is derived from various sources, whilst notes of lectures used in the preparation of Santal candidates for Ordination have been suitably expanded. In other words, the two volumes embody the ripe experience of a well-approved teacher as to what is most helpful for, and most widely useful to, the Mission agent. One volume takes the Old Testament from Genesis to Esther, and is marked "Pahil Hatîñ" (First Part); the other, marked "Tesar Hatîñ" (Third Part), relates to the New Testament. In this latter are chapters devoted to each of the four Gospels, a harmony of the four Gospels, a chapter on the Acts, and several chapters on St. Paul and his missionary journeys. Presumably there is a "Dosar Hatîñ," or Second Part, to complete the series. The arrangement of the matter is admirable, and might well be studied by missionaries working in other countries besides India amongst primitive races whom they desire to train as teachers, and from whom they hope to build up a native ordained ministry. Such a book as this, adapted to native thought, has long been a desideratum in the Mission-field.

The **Ostasiatische Zeitschrift**, the new quarterly, edited by Herren **Otto Kummel** and **William Cohn**, for the study of the art and culture of the Far East, has now reached its second volume, of which the first number opens with a sug-

gestive paper by Josef Strzygowski on "Ostasien im Rahmen vergleichender Kunstforschung," an attempt to outline a method of historical and philosophical exactitude for the comparative study of the art of Further Asia. Then comes an article in French by Jean Commaille on Angkor, well illustrated, which gives a good idea of the architecture and sculptures of those wonderful monuments of the glories of ancient Cambodia; after which is a paper by Otto Fischer on the representation of trees in Chinese art. Then follow an article on Chinese mirrors by Richard Wilhelm, notes, reviews, and bibliography. The *Zeitschrift* has made good its claim to rank among the leading periodicals of the kind. Its articles are always interesting, and some of them, written by scholars of eminence, are of distinct importance. (See p. 208.)

The **Bulletin de l'École Française d'Extrême-Orient** is now being issued in facsimiles, of which we have to note Nos. 3-8 of Tome XII. No. 3 consists of a "Catalogue of the Khmer Museum at Phnom Pén," by M. Henri Parmentier, which contains an interesting collection of inscriptions, sculptures of the Śaiva, Vaishṇava, Buddhist, and other cults, carvings of various kinds, paintings of mythical and legendary scenes, etc. In No. 4 M. E. M. Durand continues his "Notes sur les Chams" in a paper on the Cinderella legend in that country; and in No. 5 M. Peri writes on the No of Atsumori, forming Part III. of his studies in the lyrical drama of Japan. No. 6 continues M. R. Deloustal's long treatise, "La Justice dans l'Ancien Annam," a translation of the Code of the Lê, with commentary; in No. 7 M. L. Cadière presents some "Documents relatifs à l'Époque de Gia-long," a series of letters and documents from European missionaries and traders in Annam from 1774 to 1825; and No. 8 comprises "Notes et Mélanges" by MM. Finot (on the origins of Indian colonization in Indo-China), Przyluski (on the pronominal forms of Annamese), Chochođ (on love philtres and talismans at Huê), Cœdès (on two inscriptions of Champā), and Duroiselle (an inventory of the Pali, Sanskrit, Môn, and Pyū inscriptions of Burma). (See p. 206.)

Early in the year we had to notice two works recording a pilgrimage to Mecca and Medina, and now we have before us a most interesting account of a journey to these cities by a Frenchman, M. **Albert le Boulicaut**. **Au Pays des Mystères** is not written by a geographer, a diplomatist, or an ethnographer and yet each of these will find much that is useful and helpful. It is the work of an artist and a man of letters, and will certainly appeal to lovers of folklore, to all who are interested in Islām, and undoubtedly to those who are fond of adventure.

A pilgrimage to the sacred cities of Islām is a very different thing to-day to what it was in 1850, when Sir Richard Burton undertook it; but it is still attended with difficulty and even danger, and none should undertake it lightly. M. le Boulicaut saw the procession of the Sacred Carpet, and was present at many interesting ceremonies, and he certainly knows how to make the scenes live before us. His knowledge of the Moslem mind is well-nigh profound. A graceful dedication to M. G. Hanotaux introduces a volume which we can strongly recommend to all readers of French.

One of the latest additions to the illustrated library of travel of Messrs. Figuière et Cie. is a volume entitled **Voyage au Maroc**, by M. **Etienne Richet**. As another work by this author—"Les Iles Lointaines"—is now in its twelfth edition, it is more than likely that he is already well known to English readers. Morocco is, perhaps, less known than many lands far more inaccessible; hence a record of travel in that country by a competent writer and keen observer may be sure of a welcome in France and England.

M. Richet is a travelled expert. America, Europe, Northern Africa, and the islands of the Eastern seas, are all known to him; and when he takes us to Marakesh, Fez, Mogador, and Tetuan, we feel that we are getting the local colour as seen by one who has long learned how to use his eyes. Many will be interested in his interview with Raisouli, which throws considerable light upon Moroccan affairs. And we may add that in both works our author displays a felicity of phrase and purity of diction not often found even in French writers.

Geschichte der jüdischen Philosophie des Mittelalters nach Problemen dargestellt von David Neumark, Professor at Hebrew Union College in Cincinnati. Erster Band, 1907. Die Grundprinzipien I. Erstes Buch: Einleitung. Zweites Buch: Materie und Form.—Zweiter Band, 1910. Grundprinzipien II. Drittes Buch: Attributenlehre. Erste Hälfte: Altertum.—Anhang zum ersten Bande, Kapitel: Materie und Form bei Aristoteles, 1913.—Dr. Neumark has, in this work, projected a structure of enormous dimensions. The ground on which he intends it to be erected is of vast extent, and the building material of which it is to be built is of most variegated kinds, and includes products of all ages. It is not a history of Jewish philosophy designed on the lines of either biography or of chronology. The author's scheme is rather to set forth the problems which demand consideration, and to test them on the touchstone of generic development. His objective is the philosophy of Maimonides, which is to form the centre round which Jewish philosophy before and after him is to be grouped. The Jewish religion is, according to the author, the emancipation from Myth. The history of the development of the Jewish religion is the history of the struggle for liberation from Mythology, whether it be its own or that which is alien to it, whether old or newly arisen. Its only weapon is clear thought; therefore Jewish philosophy starts with the formulation of abstract propositions. The first task of modern Jewish philosophy is the exposition of the history of the Jewish religion from a philosophical point of view, the second task being the severance of the history of the Jewish religion from the history of the Jewish philosophy of the Middle Ages. This is a distinction upon which the author particularly insists. He declares the third duty of modern Jewish philosophy to consist in a systematical exposition of the fundamental doctrines of Judaism upon the basis of a modern philosophical view of the world (*Weltanschauung*). He finds the completion and culmination of the teaching of the Jewish Prophets in this, that it has given into our hands a never-failing weapon with which to destroy all mythology.

Thus far only two of the five volumes which have been projected by the author to complete his work have appeared, but this portion sufficiently shows the method he adopts and the material he commands. He first considers the sources from which he assumes Jewish philosophy to have arisen, and then proceeds to the working out of his "problems." For this purpose the author enlists, and not infrequently forces, into his service everything that can possibly have any bearing upon the subject. The Bible, of course, is made extensive use of, and the author places himself upon the basis of the most modern hypotheses of what is called "Higher Bible Criticism." The ancient Greek philosophers are consulted; the author makes some valuable contributions to the elucidation of several points in Plato's and Aristotle's writings. Neo-Platonism, the writings of the Alexandrines, Mysticism, the Kabbalah in all its various aspects, Mishnah and Talmud, and the subsequent Rabbinic literature, the propositions of the modern philosophers, and many other branches of cognition, are made subservient by the author to his attempts to establish the conclusions he has arrived at. The author is firmly convinced of the correctness of his hypotheses. He is persuaded, and wishes to persuade. This gives a certain freshness and vigour to those passages in which he controverts such opinions of others as he does not share. In his polemics he fights without gloves; there are no buttons on his foils. This is particularly the case in the little booklet which forms an Appendix to his first volume. But, apart from this, the study of the work is indispensable to every student of philosophy in general, and of Jewish philosophy in particular.

Studies in Jewish Literature, issued in Honour of Professor Kaufmann Kohler, Ph.D., President Hebrew Union College, Cincinnati, Ohio, on the occasion of his seventieth birthday (Berlin, 1913).—The volume in honour of Dr. Kaufmann Kohler contains some very interesting reading. Dr. Kohler is one of the champions of what is called "Advanced Reform," or "Ultra Reform," in Judaism. How prolific a writer he proved himself to be is amply shown by the thirty-six pages of bibliography in which the titles of his works, sermons, articles, reviews of books, etc., are given in full. The three opening articles of the present volume deal with Dr. Kohler's activity as an author, but more particularly as a protagonist of Reform in Judaism. In this respect these articles—the biographical sketch by his son, "Kaufmann Kohler as Reformer," and Professor David Neumark's review of Dr. Kohler's "Systematic Theology"—are, as a matter of course, not only panegyrics upon the subject of their admiration, but also apologies *pro domo*. In this direction they will be read with approval by those who are devoted to the Reform movement in the Jewish camp; but they should also be carefully studied by the members of that section who are opposed to the tendencies to Reform, for these articles contain many a point eminently available for the strengthening of their own position. Most of the other articles are decidedly of great interest. Bible criticism, history, literature, antiquities, ethics—all, of course, in the field of Jewish life and Jewish thought—are worthily represented. Dr. Israel Abraham's article on "The Decalogue

in Art" is full of interest. Even such articles as are not convincing do not fail to be suggestive and instructive. Professor Bacher, in his wonted way, puts together the various aspects of the term "Ordinance from Sinai." Rabbi H. G. Enelow's treatment of "Kawwana," of Jewish religious inwardness, is highly sympathetic. He could have followed his observations through the writings of more modern authors, particularly those of Samson Raphael Hirsch. Louis Grossman's remarks on the "Principles of Religious Instruction in Jewish Schools" are important and stimulating. Dr. Samuel Krauss develops his hypotheses on "Marriages between Uncles and Nieces," and Professor Lauterbach propounds his theories on "Sadducees and Pharisees." It is superfluous to say that Dr. Samuel Poznanski's article on "Allegorical Exegesis among the Earlier Karaites" is a scholarly and instructive production. There are several other contributions, all of which deserve the close attention of those who wish to make themselves acquainted with various topics of Jewish literature.

Under the attractive title, **The Romance of the Hebrew Language**, the Rev. **William H. Saulez** presents a little book which has for its object "to acquaint the vast Bible-reading public with some of the romance and delightful wonders of the language in which their Bible was originally written"—that is to say, he approaches the public who know no Hebrew, and endeavours in a popular and interesting style to give them some ideas of the peculiar nature of the Hebrew language and writing by explaining the principles of Hebrew etymology, vocalism, conjugation, and inflexion, accentuation, poetical composition, and the like, in order to enable them to realize more fully the extraordinarily picturesque and vigorous ideas that underlie the idiom of Scripture, and thus to lead them to a study of the Hebrew Bible. The Hebrew language, as he truly says, "is full of romance from start to finish. Its appeal is to the imagination through the understanding; its words are suggestive of thoughts which no version can convey, because pregnant with unuttered meanings which the most faithful translator must fail to convey through the medium of another language." Many of these "unuttered meanings" Mr. Saulez endeavours to express by careful and suggestive study, and though, perhaps, his method will not always commend itself to the severe philologist, it will be admitted that he has written a book which should attract the public, and win some recruits to the small army of English Hebraists. (See p. 81.)

The Jews of To-day, translated from the German of Dr. **Arthur Rupp** by Miss **M. Bentwich**, and prefaced by an admirable introduction by Dr. **Joseph Jacobs**, is a work that readily suggests criticism; for nothing is more certain than the uncertainty involving the great problems of Jewry and the impossibility of "bringing under one hat" the conditions of a vast number of persons living under every conceivable variety of environment and spiritual atmosphere. Hence, while Dr. Rupp's careful collections of statistics call for admiration and gratitude, the conclusions which he draws from them

invite criticism and sometimes lively denial. The first and by far the most valuable part of his book is mainly a study of the forces of assimilation that have been operating upon the Jews of Europe and America in modern times. As he points out at the outset, the change in economic conditions which overthrew the medieval corporations, and placed commerce on an individualistic and capitalistic basis, together with the intellectual enlightenment beginning in the eighteenth century, brought about a closer intercourse between Jews and Christians, which inevitably led to the assimilation of Jewish to Christian ideals—a process always dangerous to the vitality of Judaism, and often deadly to it. In this connection Dr. Ruppin's statistical studies are enlightening, though not likely to be gratifying to the "enlightened" Western Jew, and his conclusion that the Jewish religion and the Jewish nation are destined to disappear unless some powerful prophylactic can be found is likely to receive, at any rate, respectful consideration. But when he comes to tell us what that prophylactic is, criticism at once becomes rampant. Dr. Ruppin is a Zionist, and holds that the salvation of Jewry demands the settlement of a large mass of Jews (preferably from Eastern Europe) as agricultural colonists in Palestine, where they could revive Jewish culture and ideals in a purely Jewish *milieu*, and thus form a spiritual focus towards which the whole Jewish world could turn its eyes. Now, every Jew who takes Judaism seriously will admit that the Jewish State is a very valuable ideal, and Zionism, by insisting upon it, has rendered good service; but if the forces of assimilation are as great as Dr. Ruppin shows them to be, can it be supposed that his little Jewish semi-State would remedy them to any appreciable degree? We cannot believe it, and are convinced that if Judaism and the Jews are to survive in the West, they must realize themselves in the West. Again, we would venture to protest against some of Dr. Ruppin's generalizations. On p. 135 he seems to assert that "a Jew who has received a modern education is, in the ordinary sense of the term, no longer a Jew," and on p. 231 he boldly declares that "Jewish culture to-day is confined to the East European Jews. The Jews of Western Europe have given up their Jewish culture, and have become Englishmen, Germans, Frenchmen, and so forth"—statements which, to say the least, call for considerable reservations, like many others in the book. The translation on the whole is well done, but it contains some unintelligent repetitions of German idiom, such as "Spaniolisch," "qkm." (See p. 187.)

The S.P.C.K. have just published four useful books in African languages. Two of these bear the same title, **Ogu Ama-okwu Ise**, which in Ibo means "One hundred texts." We surmise that the first of these little books is an attempt to conform to the text of the Union Ibo Old and New Testaments recently printed. The second is the same Ibo language in the Onitsha dialect. The hundred texts translated are the well-known selection grouped into subjects by the Irish Church Missions, and regularly taught in their schools.

The third of these books is of more than usual interest, being nothing less than a Lu-Ganda Hymnbook—**Enyimba ezokutendereza Katonda** ("Hymns

with which to praise God")—with the familiar English tunes in staff notation. At the end come the Canticles, with blank sheets for the insertion of manuscript chants. Apart from the music, which will be of great value to those Africans who are learning to play English tunes, the text itself has a value all its own. Anyone who knows an African language is aware of elisions between two following vowels. In Zulu these have been marked by an apostrophe—a method neither exact nor helpful in making words fit an English tune. After considerable experience, and other tentative methods in former editions of the Lu-Ganda Hymnbook, everything is now written in full, elided vowels being indicated by the use of an italic letter. Incidentally, the principle has also been extended to certain initial vowels, erroneously omitted in the hymns first written, which, if inserted now, would necessitate modification of a tune universally familiar. Those interested in African education should certainly not miss an opportunity of perusing this book.

The fourth of these books is an **English-Nyanja Vocabulary**. Though the Rev. H. Barnes, C.R., by courtesy called the author, is no longer living in the country where the language is spoken, he had already acquired a well-recognized proficiency before he left by publishing in 1902 a Nyanja-English Vocabulary. The present work was compiled by willing helpers from his Nyanja-English Vocabulary. New words were added, and old ones revised when necessary, and a list of medical terms was supplied by the Mission doctor. The result is a useful book, which ought to supply a real need to the Universities Mission, who employ a somewhat different dialect of Nyanja to that so fully elaborated by members of the Scotch Mission at Blantyre. (See p. 182.)

Al-Machriq, July, 1913, Vol. XVI., No. 7, contains: *Causerie sur le Carbone*, by A. Torrend.—*Les Origines des Nestoriens Actuels*, by P. Nasri.—*Christianisme et Littérature avant l'Islam*, by P. L. Cheikho.—*La Radiothérapie: son Histoire et ses Succès*, by E. Hadge.—*Statuette en Bronze de Jupiter Héliopolitain*, by S. Ronzevalle.—*Une Excursion Récente aux Balkans*, by P. L. Ronzevalle.—*L'Origine de la Vie*, by Mansour Saouda.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 204.)

Al-Machriq, August, 1913, Vol. XVI., No. 8, contains: *Une Excursion au Tour 'Abdin*, by T. Armalé.—*Les Manuscrits de ma Bibliothèque*, by G. Safa.—*Christianisme et Littérature avant l'Islam (II.)*, by P. L. Cheikho.—*Un Récent Voyage aux Balkans*, by P. L. Ronzevalle.—*Marie de Béthanie, Marie Magdeleine et la Pécheresse*, by J. Hernault.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 204.)

American Journal of Semitic Languages and Literatures, July, 1913, Vol. XXIX. No. 4, contains: *The Mode of Expressing the Hebrew 'ā'id in the Greek Hexateuch*, by M. L. Margolis.—*The Composition of Judges, Chapters xvii. and xviii.*, by J. Bewer.—*The God-Name Zag-gar*, by J. Dyneley Prince.—*Business Documents of the Hammurabi Period (II.)*, by L. Waterman.—*Book Notices*.—etc., etc. (See p. 204.)

Asiatic Quarterly Review, July, 1913, Vol. II., No. 3, contains: Sultan Abdul Hamid and the Turkish *Débâcle*, by A. Vambéry.—The Training of Judges, by Ignotus.—Indian Police Reform: the Police Commission of 1902, by Viator.—British Art Education from an Eastern Standpoint, by E. B. Havell.—Chokher Bâli-Rabindranath Tagore as a Novelist, by J. D. Anderson.—The Silent War in Formosa, by Shinji Ishii.—Some Notes on the Position of Early Eurasians, by A. F. Steuart.—Hanyu; or, The Chinese Prince of Literature, by D. A. Wilson.—Report on Semitic Studies and Orientalism, by E. Montet.—Correspondence, Notes, and News.—Proceedings of the East India Association.—Reviews and Notices.—etc., etc. (See p. 205.)

Asie Française, June, 1913, Vol. XIII., No. 147, contains: La Question des Réformes de l'Empire Ottoman.—Le Congrès Syrien Arabe de Paris.—Le Malaise de l'Inde.—La Politique d'Éducation en Indochine, by M. Poirier.—La Situation au Yunnan, by A. Maybon.—Indochine.—Levant.—Extrême-Orient.—etc., etc. (See p. 205.)

Asie Française, July, 1913, Vol. XIII., No. 148, contains: Conférence de M. René Pinon sur la Turquie d'Asie et les Provinces Arméniennes.—Le Sud de la Chine Contre le Nord.—Les Chemins de fer d'Anatolie et de Bagdad, by H. Vimard.—La Situation des Indiens dans l'Afrique Australe.—Les Établissements d'Instruction et les Influences Étrangères dans la Chine du Sud, by J. Coulon.—Indochine.—Siam.—Levant.—Extrême-Orient.—etc., etc. (See p. 205.)

Baptist Missionary Review, June, 1913, Vol. XIX., No. 6, contains: The Judson Centennials, by D. A. W. Smith.—Adoniram Judson, by D. Downie.—Dr. Judson's Relations to the Karens and other Races of Burma, by H. T. Marshall.—The Literary Work of Dr. Judson and its Outgrowth, by F. D. Phinney.—Editorials.—Mission News.—etc., etc. (See p. 205.)

Baptist Missionary Review, July, 1913, Vol. XIX., No. 7, contains: Rev. E. W. Clark, by W. E. Witter.—Unity in the Christian Church, by the Bishop of Madras.—Co-operation between Government and Missions in Elementary and Secondary Schools, by W. J. Hatch.—A Bible for Telugu Baptists, by E. E. Silliman.—Editorial.—Mission News.—etc., etc. (See p. 205.)

Biblical World, July, 1913, Vol. XLII., No. 1, contains: Editorial.—The Meaning of Evil (I.): The Limitation of Evil, by Ch. F. Dole.—Is Scholarship Hostile to Religion? by G. Birney Smith.—The Development of Hebrew Wisdom, by J. F. Genung.—The Struggle between the Natural and the Spiritual Orders, as Described in the Gospel of John (I.): The Spiritual Value of Eschatology, by Shailer Mathews.—The American Institute of Sacred Literature.—Current Opinion.—Book Notices.—etc., etc. (See p. 205.)

Brahmavadin, April, 1913, Vol. XVIII., No. 4, contains: Some Religious Truths of the Ramayana, by S. G. Iyengar.—On Swami Vivekananda, by Ch. S.

Krishna Iyer.—The Age of Manikka Vachakar, by M. S. Iyengar.—India and her Sages.—The Path of Devotion, by K. S. R. Sastri.—Notes and Thoughts.—etc., etc. (See p. 205.)

Calcutta Review, July, 1913, contains: "Bihar and Orissa": a Survey and a Prophecy, by "Nemo."—Our International Opportunity in India, by Miss Cornelia Sorabji.—Some Artistic Defects in George Meredith, by Alexander Mackie, M.A.—Forestry in India, by R. S. Troup.—Some Aspects of Christian Mysticism, by K. J. Saunders.—The Poetry of Rabindra Nath Tagore, by R. Curran Bonnerjee.—Old Calcutta: its Schoolmasters, by late E. W. Madge and K. N. Dhar.—Social Conditions in Calcutta (II.): The Problem for Charity among the Anglo-Indian Community, by John MacRae, M.A.—Reviews of Books.—etc., etc. (See p. 205.)

Chinese Recorder, June, 1913, Vol. XLIV., No. 6, contains: Editorial Comment.—The Union Movement in Japan, by G. W. Fulton.—True Unity, by H. M. Woods.—The Present Status of the Federation Movement in China, by Th. Cochrane.—The Work of the Mission in its Relation to the Chinese Church, by R. M. Mateer.—China's Request for Prayer, by A. P. Parker.—Chinese Belief in Prayer, by J. Vale.—Our Book Table.—Correspondence.—Missionary News.—Missionary Journal.—etc., etc. (See p. 205.)

Chinese Recorder, July, 1913, Vol. XLIV., No. 7, contains: Editorial Comment.—Attitude of Missionaries toward Evolution and Higher Criticism, by J. W. Bashford.—The Centralizing, Civilizing, and Absorbing Power of Lamaism in Tibet, by J. Huston Edgar.—The Advice of a Veteran to Missionaries on Furlough, by J. H. Corbett.—The Life and Work of Dr. E. C. Bridgman, by A. H. Smith.—Limits of Missionary Responsibility, by Ch. E. Patton.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 205.)

Expositor, July, 1913, contains: The Lord's Supper in the Fourth Gospel, by Rev. Professor James Moffatt.—The Divine Names in Genesis (IV.): The Hebrew Text, by the Rev. John Skinner.—The Forms of Hebrew Poetry (II.): Parallelism, a Restatement, by Rev. Professor G. Buchanan Gray.—The Irony of Jesus, by Rev. T. H. Weir.—The Question of the Apostolic Decree: a Reply, by E. H. Eckel and S. A. Devan.—The Value of the Method of Pragmatism in Theology, by Rev. Wm. Johnstone.—etc., etc. (See p. 205.)

Expositor, August, 1913, Vol. XXXIX., No. 32, contains: The Samaritan Pentateuch, by J. Skinner.—The Forms of Hebrew Poetry, by G. Buchanan Gray.—The Services of Philosophy to Theology, by F. R. Tennant.—The Zado-kites, by D. S. Margoliouth.—Psychology and Exegesis, by A. E. Garvie.—History and Mysticism, by E. Hill.—etc., etc. (See p. 205.)

Expositor, September, 1913, contains: The Date of the Epistle to the Galatians, by M. Jones.—The Interpretation of Isaiah xli. 8-20, and li. 1-8, by W. B. Stevenson.—The Forms of Hebrew Poetry, by G. Buchanan Gray.—The New Testament Language of Endearment to the Lord Jesus Christ, by C. McEvoy.—The Divine Names in Genesis, by J. Skinner.—etc., etc. (See p. 205.)

Expository Times, July, 1913, Vol. XXIV., No. 10, contains: Notes of Recent Exposition.—The Value of the Subconscious: In Reply to Critics, by W. Sanday.—The Great Text Commentary.—Literature.—The Sanctification of Christ and His Disciples, by J. Reid.—Sargon of Assyria in the Lake Region of Van and Urmia, 714 B.C., by Th. G. Pinches.—In the Study.—What were the Churches of Galatia? by Sir W. M. Ramsay.—Contributions and Comments.—etc., etc. (See p. 205.)

Expository Times, August, 1913, Vol. XXIV., No. 11, contains: Notes of Recent Exposition.—Inscribed Hebrew Weights from Palestine, by A. R. S. Kennedy.—The Great Text Commentary.—Recent Foreign Theology.—Job and Buddha, by H. Townsend.—The Unjust Steward in a New Light, by W. Arnott.—Literature.—Contributions and Comments.—etc., etc. (See p. 205.)

Expository Times, September, 1913, Vol. XXIV., No. 12, contains: Notes of Recent Exposition.—Days of the Son of Man, by E. W. Winstanley.—Inscribed Hebrew Weights from Palestine, by A. R. S. Kennedy.—The Great Text Commentary.—Canaan and the Babylonian Civilization, by E. König.—The Sabbath in the Geniza-Zadokite Documents, by G. Margoliouth.—Literature.—What were the Churches of Galatia? by W. M. Ramsay.—Contributions and Comments.—etc., etc. (See p. 205.)

Geographical Journal, July, 1913, Vol. XLII., No. 1, contains: Address to the Royal Geographical Society, by the Earl of Curzon of Kedleston.—The British Antarctic Expedition.—Lost Geographical Documents, by Sir Clements R. Markham.—Notes on Mozambique Exploration, by R. L. Reid.—Dr. De Filippi's Scientific Expedition to Karakoram and Eastern Turkestan.—Reviews.—etc., etc. (See p. 206.)

Geographical Journal, August, 1913, Vol. XLII., No. 2, contains: Frontier Work on the Bolivia-Brazil Boundary, 1911-12, by H. A. Edwards.—Across Southern Jubaland to the Lorian Swamp, by T. N. Dracopoli.—Mozambique: a Geographical Study, by A. Holmes.—The Captain Scott Fund.—Reviews.—etc., etc. (See p. 206.)

Hindustan Review, July, 1913, Vol. XXVIII., No. 167, contains: Indian Progress and Anglo-Indian Bureaucracy (I.), by B. Narayan Dar.—Better Money for India, by M. P. de Webb.—The Passing of the Indo-Chinese Opium Trade, by S. Nihal Singh.—India as known to Ancient Europe (I.), by P. Chandra Ghosh.—The Balkan War and the Indian Mussulmans, by "An Indian Muslim."—The Nerves of the Empire, by G. Greenwood.—The Hindu System of Land Revenue, by an "Indian Economist."—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 206.)

Indian Antiquary, May, 1913, Vol. XLII., Part 531, contains: The Obsolete Tin Currency and Money of the Federated Malay States, by Sir R. C. Temple.—The Inscription of Ara, by H. Lüders.—The Indian Inscriptions and the

Antiquity of Indian Artificial Poetry, by G. Bühler.—Two Jaina Versions of the Story of Solomon's Judgment, by L. P. Tessitori.—etc., etc. (See p. 206.)

Indian Antiquary, June, 1913, Vol. XLII., Part 532, contains: The Obsolete Tin Currency and Money of the Federated Malay States, by Sir R. C. Temple.—Epigraphic Notes and Questions, by D. R. Bhandarkar.—On some New Dates of Pandya Kings in the Thirteenth Century A.D., by D. B. L. D. Swamikannu Pillai.—The Indian Inscription and the Antiquity of Indian Artificial Poetry, by G. Bühler.—Miscellanea.—Notes and Queries.—Book Notice.—etc., etc. (See p. 206.)

Indian Forester, June, 1913, contains: Teak and Bamboos in Burma, by F. A. Leete.—Note on the Possibility of Exporting Pyinkado Sleepers from Burma for the use of Indian Railways, by R. S. Pearson.—A Notorious Indian Fodder Grass, by R. S. Hole.—Neem Toddy, by T. P. Ghose.—Notes on the Life-History of *Cyrtotrachelus Longipes* Fabr, by D. O. Witt.—Prize Day at the Imperial Forest College, Dehra Dun.—Memorandum on the Oil Value of some Forest Oil Seeds, by Puran Singh.—Extracts.—etc., etc. (See p. 206.)

Indian Forester, July, 1913, contains: Cellulose in India, by W. Raitt.—*Prosopis Juliflora* Dc., by R. N. Parker.—A Possible Substitute for Shellac, by E. Benskin.—An Extraordinary Phenomenon in a Mahogany (*Swietenia Mahagoni*) Seedling, by M. Rama Rao.—Mr. F. Beadon-Bryant, C.S.I., Inspector-General of Forests to the Government of India, 1908-1913: a Sketch of his Career, reproduced from the *Pioneer* (Illustrated).—Correspondence.—Extracts.—etc., etc. (See p. 206.)

Indian Review, June, 1913, Vol. XIV., No. 6, contains: Indians in Canada.—India's Industrial Advancement, by P. F. Vas.—The Fall of the Moghuls, by Syed Mahmud.—Native States and the Imperial Council, by B. Dutt Joshi.—New Movement in Telugu Literature, by P. S. Sastri.—India's Money for India, by M. de F. Webb.—The Depressed Classes (I.), by Sir R. G. Bhandarkar; (II.), by Lala Lajpat Rai.—Current Events, by Rajduari.—An Anglo-Indian's Notebook.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Book Received.—Books relating to India.—etc., etc. (See p. 206.)

Indian Review, July, 1913, Vol. XIV., No. 7, contains: Rabindranath on Womanhood, by C. Mukerji.—Islam and European Civilization, by A. K. M. Kalim.—"The European in India," by K. R. Sitaraman.—Traditions and Social Progress, by N. C. Mehta.—A Plea for an Improved Plough, by R. Palit.—Indian Coolies in the Federated Malay States.—Five Elements of Indian Cosmology, by P. Jagannadhaswami.—Swadeshi Banking, by M. De P. Webb.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Indians Outside India.—Departmental.—Reviews and Notes.—Books Received.—Books relating to India.—etc., etc. (See p. 207.)

Journal of the African Society, July, 1913, Vol. XII., No. 48, contains: Native Affairs in South Africa, by M. S. Evans.—The Land of Zinj, by Sir H. Johnston.—Notes on the Wapokomo, by A. Werner.—The Creole in West Africa, by T. F. V. Buxton.—The "L" Sound in Lu-Ganda, by W. A. Crabtree.—Têmné Land Tenure, by Esu Biyi.—The Angass Language, by G. Ormsby.—Conference with Africans.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 207.)

Journal of the Anthropological Society of Bombay, Vol. IX., No. 8, contains: The Persian Origin of the Kurds and the Tajiks, by Shams-ul-Ulma J. J. Modi.—Some Bihari Mantrams or Incantations, by S. Chandra Mitra.—Notes on Two Skulls from Upper India, by K. R. Kirtikar.—The Peacock in Asiatic Cult and Superstition, by S. Chandra Mitra.—The Festival of the Cuckoos and the Origin of the Name and Practice of Sati, by R. Bahadur P. B. Joshi.—Birth Customs and Ceremonies of the Parsees, by Shams-ul-Ulma J. J. Modi.—Proceedings of the Society.—etc., etc. (See p. 207.)

Journal Asiatique, March-April, 1913, Vol. I., No. 2, contains: Un Traité Manichéen retrouvé en Chine, Traduit et Annoté, by E. Chavannes and P. Pelliot.—Mélanges Assyriologiques, by H. Pognon.—Note sur l'Estimation de la Longueur du Degré Terrestre chez les Grecs, les Arabes et dans l'Inde, by J. A. Decourdemanche.—La Table des Présages Signifiés par l'Éclair. Texte Tibétain Publié et Traduit, by J. Bacot.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 207.)

Journal Asiatique, May-June, 1913, Vol. I., No. 3, contains: L'Alphabet Sogdien d'après un Témoignage du XIII^e Siècle, by E. D. Ross and R. Gauthiot.—Les Hyksôs et la Restauration Nationale dans la Tradition Égyptienne et dans l'Histoire, by R. Weill.—Les Trois Corps du Bouddha, by P. Masson-Oursel.—Observations sur Deux Manuscrits Orientaux de la Bibliothèque Nationale, by M. D. Menant.—Le Cycle Sexagénaire dans la Chronologie Tibétaine, by P. Pelliot.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 207.)

Journal of the Royal Asiatic Society, July, 1913, contains: Contributions to Singhalese Chronology, by E. Hultzsch.—Mr. Rabindranath Tagore's Notes on Bengali Grammar, by J. D. Anderson.—Dragon and Alligator, being Notes on some Ancient Inscribed Bone Carvings, by L. C. Hopkins.—On the Origin of the Dative and Genitive Post-positions in Gujarātī and Mārwarī, by L. P. Tessitori.—Documents Sanscrits de la Seconde Collection M. A. Stein, by L. de la Vallée Poussin.—Sargon's Eighth Campaign, by T. G. Pinches.—Jewish Knowledge of the Samaritan Alphabet in the Middle Ages, by M. Gaster.—The Date of Kanishka, by F. W. Thomas.—Miscellaneous Communications.—Notices of Books.—Obituary Notice.—Notes of the Quarter.—etc., etc. (See p. 207.)

Journal of the Siam Society, Vol. VIII., Part II., contains: Intercourse between Burma and Siam, as recorded in Hmannan Yazawindawgyi.—etc., etc. (See p. 207.)

- Journal of the Siam Society**, Vol. VIII., Part III., contains: *L'Imprimerie au Siam*, by P. Petithuguenin.—*The Abbé de Choisy*, by R. W. Giblin.—*The Mission of Sir James Brooke to Siam*, by O. Frankfurter.—etc., etc. (See p. 207.)
- Journal of the Siam Society**, Vol. IX., Part I., contains: *List of the Commoner Birds found in Siam, with the Corresponding Siamese Names*.—etc., etc. (See p. 207.)
- Journal of the Siam Society**, Vol. IX., Part II., contains: *The Climate of Bangkok*, by H. Campbell Highet.—etc., etc. (See p. 207.)
- Journal of the Siam Society**, Vol. IX., Part III., contains: *Method for Romanizing Siamese*, by P. Petithuguenin.—*Table of Transliterations*.—*Samples of Transliteration*.—*General Meeting of the Society*.—etc., etc. (See p. 207.)
- Journal of the Siam Society**, Vol. IX., Part IV., contains: *The Romanization of Siamese Words*, by His Majesty the King.—etc., etc. (See p. 207.)
- Journal of the Siam Society**, Vol. X., Part I., contains: *The Proximate Source of the Siamese Alphabet*, by C. B. Bradley.—*Recent Advances in our Knowledge of the Flora of Siam*, by A. F. G. Kerr.—etc., etc. (See p. 207.)
- Journal of the Siam Society**, Vol. X., Part II., contains: *The Attitudes of the Buddha*, by O. Frankfurter.—etc., etc. (See p. 207.)
- Light of Truth, or the Siddhānta Dipikā and Āgamic Review**, May, 1913, Vol. XIII., No. 11, contains: *Tirumantram of St. Tirumular*, by J. M. Nallaswami Pillai.—*Nammalvar's Tiruvirutham*, by A. G. Svamin.—*India: a Peep into her Past*, by T. M. Sachidanandam Pillai.—*The University and Indian Languages*, by J. M. Nallaswami Pillai.—*The Sayings of Auvai*, by R. R. Gunaratnam.—*Karma- and Re-incarnation*, by V. M. Mudaliyar.—*The Āgamic Bureau Notes*.—etc., etc. (See p. 207.)
- Light of Truth, or the Siddhānta Dipikā and Āgamic Review**, June, 1913, Vol. XIII., No. 12, contains: *Siva Rūpa*, by M. S. Sabhāratnam.—*Ramalingam Svāmigal*, by M. S. P. Pillai.—*India: a Peep into her Past*, by T. M. S. Pillai.—*Nammālvār's Tiruvirubham*, by A. G. Svāmin.—*Poetry of St. Appar*, by E. N. T. Mudaliyār.—*The Āgamic Bureau Notes*.—etc., etc. (See p. 207.)
- Madras Christian College Magazine**, June, 1913, Vol. XII., No. 12, contains: *Religion no Luxury*, by W. Meston.—*Religion and Romanticism*, by S. J. Crawford.—*The Movement for a New Tamil Lexicon*, by J. S. Chandler.—*Anthropology of the Syrian Christians (III)*, by L. K. Ananthakrishna Iyer.—*Notes of the Month*.—*Literary Notices and Notes*.—*Recent Periodical Literature*.—etc., etc. (See p. 207.)
- Madras Christian College Magazine**, July, 1913, Vol. XIII., No. 1, contains: *Christianity and the Indian Emphasis in Religion*, by S. Cave.—*History and Biography*, by R. H. Soltau.—*Akbar's Administration*, by S. V. Venkateswaran.—*Notes of the Month*.—*Literary Notices and Notes*.—*Science Notes*.—*Recent Periodical Literature*.—etc., etc. (See p. 207.)

Maha-Bodhi Journal, April and May, 1913, Vol. XXI., Nos. 4 and 5, contains: The Society's Educational Work.—Christian Missionaries and Heathenism.—Buddhism and Science.—Buddhist Ideals.—The Quintessence of Buddhism.—A Visit to Kelaniya.—Right Understanding.—News and Notes.—etc., etc. (See p. 207.)

Man, July, 1913, Vol. XIII., No. 7, contains: The Cult of To, the Concept of a Supreme Deity as Evolved by the Ancestors of the Polynesians, by E. Best.—Obituary: Lord Avebury, by Sir C. H. Read.—Reviews.—Anthropological Notes.—etc., etc. (See p. 207.)

Man, August, 1913, Vol. XIII., No. 8, contains: A Yoruba Tattooer, by J. W. Scott Macfie.—Some Japanese Charms connected with the Preparations and Consumption of Food, by W. L. Hildburgh.—The Clan-Ancestor in Animal Form, as Depicted on Ancient Pottery of the Peruvian Coast, by T. A. Joyce.—Birth-Marks as a Test of Race, by T. C. Hodson.—Reviews.—etc., etc. (See p. 207.)

Man, September, 1913, Vol. XIII., No. 9, contains: Circumcision Ceremonies among the Amwimbe, by G. St. J. Orde Browne.—Pygmy Implements from Cape Colony, by W. J. Lewis Abbott.—On the Meaning of the Fijian Word "Turanga," by A. M. Hocart.—Seven Japanese Variants of a Toothache Charm, including a Driven Nail, by W. L. Hildburgh.—Reviews.—etc., etc. (See p. 207.)

Modern Review, July, 1913, Vol. XIV., No. 1, contains: Frontispiece.—The Relation of the Universe and the Individual, by R. Tagore.—Moral Freedom the Goal of History, by W. Wellock.—The Promotion of Learning during Mohamadan Rule, by K. N. Law.—Rabindranath Tagore, by C. F. Andrews.—The Relative Claims of the Factory, the Workshop, and the Cottage Industry in the Economic Life of India, by R. Mukherjee.—More Letters of Sivaja, by J. Sarkar.—Arab Town Life, by S. K. Bukhsh.—India and the British Parties, by Th. S. J. Seesodia.—The Musulman Peasants of Kashmir, by M. Lal.—An Introduction to Hindu Polity (III.), by K. P. Jayaswal.—Gleanings.—Notes.—Reviews and Notices of Books.—etc., etc. (See p. 207.)

Modern Review, August, 1913, Vol. XIV., No. 2, contains: Frontispiece.—My Interpretation of Indian History, by R. Tagore and J. Sarkar.—Christianity and other Religions, by J. T. Sunderland.—Ali, Hasan, and Moawiah, by S. K. Bukhsh.—Some Bengali Idioms, by J. D. Anderson.—History of the Press Legislation in India, by R. G. Pradhan.—Promotion of Learning during the Mohammadan Rule, by K. Narendranath Law.—Musulman Artisans of Kashmir, by M. Lal.—The First Andhra Conference, by V. G. K. Iyengar.—The Life-Work of Shri Ramadas, by P. K. Kotval.—The Ruin of Indian Agriculture, by D. Datta.—An Introduction to Hindu Polity, by K. Jayaswal.—Notes.—Gleanings.—Reviews and Notices of Books.—etc., etc. (See p. 208.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, January-February, 1913, Vol. LVII., Parts I.-II., contains: Christliche Talmudforschung, by V. Aptowitzer.—Die Mitgliederzahl der Gerichtshöfe zur Zeit des zweiten Tempels, by A. J. Karlin.—Die ältesten Nachrichten über die Juden in Halle, by H. Tykocinski.—Jakob Polak, der Baal Chillukim in Krakau, und seine Zeit, by M. Balaban.—Notiz.—Besprechung.—Bibliographische Uebersicht.—etc., etc. (See p. 208.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, March-April, 1913, Vol. LVII., Parts III.-IV., contains: Christliche Talmudforschung, by V. Aptowitzer.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Die Familie Schemtob in ihren Beziehungen zur Philosophie, by J. Guttmann.—Die Judengesetzgebung Friedrich Wilhelms II., by R. Lewin.—Besprechungen.—Bibliographische Uebersicht.—etc., etc. (See p. 208.)

Monde Oriental, Vol. VI., Fasc. III., contains: Der Kampf zwischen Philippis Gesetz und dem Systemzwange in der hebräischen Sprachgeschichte, by P. Leander.—Några orientaliska ord i grekisk transskription, by K. V. Zetterstéen.—Malay Etymologies (III.), by A. A. Fokker.—Tūlet il'umr, Texte Arabe Vulgaire Transcrit et Traduit avec Introduction, Notes, et Commentaire, by E. Mattsson.—Participialkonstruktionen i den finska öfversättningarna af konung Kristoffers landslag, by N. Moosberg.—Comptes Rendus.—etc., etc. (See p. 208.)

Monist, July, 1913, Vol. XXIII., No. 3, contains: Christian Elements in the Mahābhārata, excepting the Bhagavadgītā, by R. Garbe.—Robert Hook as a Precursor of Newton, by Ph. E. B. Jourdain.—The Principle of Relativity as a Phase in the Development of Science, by P. Carus.—Criticisms and Discussions.—Book Reviews and Notes.—etc., etc. (See p. 208.)

Moslem World, July, 1913, Vol. III., No. 3, contains: Editorial.—Shi'ah Additions to the Koran, by W. St. Clair Tisdall.—Saint Worship in North Africa, by Professor Montet.—The Rosary in Islam, by F. E. Schäfer.—Progress of Islam in Oudh, by N. L. Rockey.—Islam in Madagascar, by G. Mondain.—The Clock, the Calendar, and the Koran, by S. M. Zwemer.—The Zar in Egypt (I.), by Miss Thomson; (II.), by Miss Franke.—Mohammed's Views of Religious War, by S. van R. Trowbridge.—Book Reviews.—Notes on Current Topics.—etc., etc. (See p. 208.)

Open Court, July, 1913, Vol. XXVII., No. 686, contains: Frontispiece.—Rabindranath Tagore, India's Greatest Living Poet, by Basanta Koomar Roy.—To the Summit of Mount Ararat, by E. J. Banks.—The Significance of La Mettrie and Pertinent Materials, by E. Bergmann.—Did John the Baptist Exist? by A. Kampmeier.—Possession and the Stability of Personality, by H. Chatley.—The Panama Canal Question, by P. Carus.—Notes.—etc., etc. (See p. 208.)

Open Court, August, 1913, Vol. XXVII., No. 687, contains: Frontispiece.—Tammuz, Pan, and Christ, by W. R. Schoff.—The Dragon of China, by Ch.

Ripley.—Joseph and Asenath, by B. Pick.—Egyptian Ushabtin, by G. H. Richardson.—A Novel of the Early Christian Centuries.—Pre-Hellenic Amulets.—Book Reviews.—etc., etc. (See p. 208.)

Orientalisches Archiv, July, 1913, Vol. III., Part IV., contains: Weitere Verbindungslinien zwischen der Alten und der Neuen Welt, by F. Bork.—Boiseries Fatimites aux Sculptures Figurales, by M. Herz-Pacha.—Der Orient und die früh-griechische Kunst, by M. Ohnefalsch-Richter.—Anatolische Stickereien, by C. Hopf.—Art Bouddhique à la 4^{me} Exposition des Arts de l'Asie, by V. Golonbew and H. d'Ardenne de Tizac.—Kleine Mitteilungen.—etc., etc. (See p. 208.)

Ostasiatische Zeitschrift, 2^{er} Jahrg, Heft I., April-Juni, 1913, contains: Ostasien im Rahmen vergleichender Kuntforschung, von Josef Strzygowski.—Angkor, (I.) Angkoe-Vat, par Jean Commaille (avec 27. figu).—Die Baumdeustellung in der Chinesischen Kunst, (I.) von Otto Fischer (Mit 10 abb).—Chinesische Spiegel, von R. Wilhelm (Mit. 28 Abb.).—Aus Museen und Sammlungen: Zoltan v. Takacs, ein Chinesisches Bildwerk aus ungarischem Privatbesitz (Mit. 2 Abb.).—Die Denkmäler Chinas.—Besprechungen, etc., etc. (See p. 208.)

Ostasiatische Zeitschrift, July-September, 1913, Vol. II., Part II., contains: Einige Verse des Wang Wei, by A. Forke.—Angkor (II.): Angkor-Thom, by J. Commaille.—Die Baumdarstellung in der chinesischen Kunst (II.), by O. Fischer.—The Bodhisattva Ti-tsang (Jizō) in China and Japan, by M. W. de Visser.—Einiges über die Bildnerie der Naraperiode (III.), by W. Cohn.—In Memoriam: J. Pierpont Morgan, by B. Laufer.—Darstellungen von Europäern in einem chinesischen Tempel, by H. Mueller.—Besprechungen.—Zeitschriftenschau.—etc., etc. (See p. 208.)

Prabuddha Bharata, June, 1913, Vol: XVIII., No. 203, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—The Nature of the Soul and its Goals.—The Sense of the Infinite.—In the Hours of Meditation (XVIII. and XIX.).—In the Land of the Mummy, by C. E. S.—From the Psalms of Tayumana Swami (I.), by A. K.—News and Miscellanies.—etc., etc. (See p. 208.)

Prabuddha Bharata, July, 1913, Vol. XVIII., No. 204, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—In the Hours of Meditation (XX. and XXI.).—Ideals in Service.—In the Land of the Mummy, by C. E. S.—From the Psalms of Tayumana Swami (II.), by A. K.—Professor Bose's Lecture at Mayavati.—The Life of the Swami Vivekananda, Vol. I., by C. P. Ramaswami Aiyar.—The Ramakrishna Mission Work in Singapore.—The Ramakrishna Mission Work in Travancore.—News and Miscellanies.—etc., etc. (See p. 208.)

Proceedings of the Society of Biblical Archæology, June, 1913, Vol. XXXV., Part V., contains: In Praise of Death, by A. H. Gardiner.—Eastern and Western Semitic Personal Names, by W. T. Pilter.—Demotic Tax-Receipts (III.), by Sir H. Thompson.—The Soothsayers of the Old Testament, by A.

Boissier.—The Sumerian Vase: a New Aramaic Inscription, by A. H. Sayce.—Concerning the Use of the Word "Ullānu" in Assyrian, by S. Langdon.—Notes on some Egyptian Antiquities, by W. L. Nash.—Review.—etc., etc. (See p. 208.)

Recueil de Travaux Relatifs à la Philologie et à l'Archéologie Égyptiennes et Assyriennes, Vol. XXXV., Fascs. III.-IV., contains: La Fabrication du Vin dans les Tombeaux Antérieurs au Nouvel Empire, by P. Montet.—Inscriptions Historiques Mendésiennes, by G. Daressy.—Notes sur les XXII^e, XXIII^e, et XXIV. Dynasties, by G. Daressy.—Zavei Kaufverträge aus der Zeit des Königs Harmachis, by W. Spiegelberg.—Le X^e Nome de la Haute-Egypte, by H. Gauthier.—Monuments Égyptiens du Musée Calvet à Avignon, by A. Moret.—Recherches sur la Famille dont fit partie Montouemhat, by G. Legrain.—Notes de Grammaire à propos de la Grammaire Égyptienne de M. Erman, by P. Lacau.—etc., etc. (See p. 208.)

Reis and Rayyet, June, 1913, Vol. XXXII., No. 1,667, contains: News and Comments.—Rabindarnath Tagore.—Domestic Servants.—etc., etc. (See p. 209.)

Reis and Rayyet, June, 1913, Vol. XXXII., No. 1,668, contains: News and Comments.—The Honours.—The Rivers of Bengal.—etc., etc. (See p. 209.)

Reis and Rayyet, June, 1913, Vol. XXXII., No. 1,669, contains: News and Comments.—The Farewell.—The Palitana Floods.—Three out of One.—etc., etc. (See p. 209.)

Reis and Rayyet, June, 1913, Vol. XXXII., No. 1,670, contains: News and Comments.—The French President in England.—Education in Native and British India.—The Sharp Rebuke.—The Rainy Season.—The Molakat.—Prize-giving at Darjeeling.—etc., etc. (See p. 209.)

Reis and Rayyet, July, 1913, Vol. XXXII., No. 1,671, contains: News and Comments.—Combating Malaria.—No Contempt.—Schoolboys' Wants.—Mysore Economic Conference.—"Amrita Bazar Patrika" Contempt Case.—etc., etc. (See p. 209.)

Reis and Rayyet, July, 1913, Vol. XXXII., No. 1,672, contains: News and Comments.—Simla.—The Biter Bit.—Four Great Khansamans.—"Amrita Bazar Patrika" Contempt Case.—etc., etc. (See p. 209.)

Reis and Rayyet, July, 1913, Vol. XXXII., No. 1,673, contains: News and Comments.—Swadeshi.—Munshiganj.—Krishna Panti.—Irish Home Rule Bill.—Calcutta Copyright Case.—Election Dispute.—etc., etc. (See p. 209.)

Reis and Rayyet, July, 1913, Vol. XXXII., No. 1,674, contains: News and Comments.—Narainganj and Bhairab.—Partition of the Calcutta Police Court.—etc., etc. (See p. 209.)

Reis and Rayyet, August, 1913, Vol. XXXII., No. 1,675, contains: News and Comments.—The Governor's First Dacca Durbar.—Roy and Payne.—Educational Policy.—The late Mr. D. L. Roy.—etc., etc. (See p. 209.)

Review of Religions, June, 1913, Vol. XII., No. 6, contains: The Perfect Religion (VIII.): Khulā.—A Message of Hope to the Ottoman.—The Existence of God (II.).—Crescent and Cross.—A Page from an Arabic Work of the Promised Messiah.—Another Gospel Manuscript.—etc., etc. (See p. 209.)

Sphinx, June, 1913, Vol. XVII., Fasc. III., contains: Notes sur la Brochure de M. Gaillard.—Les Tatonnements des Egyptiens de l'Ancien Empire à la Recherche des Animaux à Domestiquer, by E. Andersson.—Comptes Rendus Analytiques.—etc., etc. (See p. 210.)

Young Pao, May, 1913, Vol. XIV., No. 2, contains: Le Royaume de Champa, by G. Maspero.—Les Cent Volailles ou l'Analyse Indéterminée en Chine, by L. Vanhée.—The Life of Ch'iu Chin, by L. Giles.—Les Correspondants de Bertin, by H. Cordier.—Les Prétendus Jades de Sou-tcheou, by P. Pelliot.—L'Exposition d'Art Bouddhique au Musée Cernuschi, by E. Chavannes.—Bulletin Critique.—Bibliographie.—Correspondance.—etc., etc. (See p. 210.)

Vedantin, April, 1913, Vol. IV., No. 2, contains: Editorial.—The Commentary on the Bhagawad Gita.—Synopsis of the Second Discourse.—Amritanubhava.—The Vedant Philosophy.—Miscellaneous.—etc., etc. (See p. 210.)

Word, May, 1913, Vol. XVII., No. 2, contains: Imagination.—The Origin of the Egyptians, by Miss A. Le Plongeon.—Nature, Man, and Freedom, by L. Friis.—The Christ of the Healing Hand, by J. L. Macbeth Bain.—etc., etc. (See p. 210.)

Word, June, 1913, Vol. XVII., No. 3, contains: Imagination.—Clairvoyance, Premonition, Prevision, by E. Herrmann.—The Origin of the Egyptians, by Augustus Le Plongeon.—The Dogma and Ritual of Magic, by E. Levi.—etc., etc. (See p. 210.)

Zeitschrift für die Alttestamentliche Wissenschaft, Vol. XXXIII., Part III., contains: Ein neuer Erklärungsversuch von Gen. ii. and iii., by E. Albert.—Zur Deutung einiger Bibelstellen, by J. A. Knudtzon.—Hethitische Parallelen zum Namen מִיָּנִי, by A. Gustavs.—Textkritische und exegetische Anmerkungen zur Weisheit Salomos, by B. Risberg.—Weitere Glossen zu den "Aramäischen Papyrus und Ostraka," by T. N. Epstein.—Bibliographie.—etc., etc. (See p. 210.)

II.

NEW ORIENTAL BOOKS.

PUBLISHED IN ENGLAND.

ANDREWS (M. H.).—An Indian Mystery. 8vo. Cloth, pp. 340. 1913. 6s.

APOCRYPHA (The) and Pseudographia of the Old Testament in English. With Introductions and Critical and Explanatory Notes to the several Books. Edited, in conjunction with many Scholars, by R. H. Charles. Vol. I.: Apocrypha; Vol. II.: Pseudographia. 4to. Cloth, pp. 696 and 886. 1913. £3 3s.

ARNOLD (T. W.).—The Preaching of Islam: a History of the Propagation of the Muslim Faith. Second Edition, revised and enlarged. 8vo. Cloth, pp. 484. 1913. 12s. 6d.

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BARNES (REV. H.).—English-Nyanja Vocabulary; or, A Companion to the Nyanja-English Vocabulary. Enlarged and revised. 8vo. Cloth, pp. 112. London, 1913. 1s. 6d.

BESANT (ANNIE).—Essays and Addresses. Vol. III.: Evolution and Occultism. 8vo. Cloth, pp. 304. 1913. 2s. 6d.

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- Syrian Anatomy, Pathology, and Therapeutics; or, "The Book of Medicines." The Syriac Text edited from a rare Manuscript, with an English Translation, etc. 2 Vols. 8vo. Cloth, pp. 788 and 804. 1913. £2 2s.
- CAMBRIDGE HISTORY OF INDIA (The).**—Under the Editorship of E. J. Rapson, T. W. Haig, and Th. Morison. Vol. I. 8vo. Half Leather. With a large number of Maps and Illustrations. 1913. Subscription Price, 12s. each Vol.
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- ELLIS (J. B.).**—The Diocese of Jamaica: a Short Account of its History, Growth, and Organization. 8vo. Cloth, pp. 238. With Maps and Illustrations. 1913. 3s.
- ENCYCLOPÆDIA** of Islam: a Dictionary of the Geography, Ethnography, and Biography of the Mohammadan Peoples. Edited by Th. Houtsma, T. W. Arnold, etc. Vol. I., A to D. Roy. 8vo. Half Leather, pp. 1085. With Illustrations. 1913. £3 5s.
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Mr. Rabindranath Tagore needs now no introduction to the British public. Both as poet and lecturer he is already known to many in London. Whether he is quite entitled to the high compliment paid him by Lord Hardinge, as being the Poet Laureate of Asia, must be decided by those who are not only acquainted with Bengālī, but also with the literature of China and Japan. There is, however, no question about his ability as a writer of graceful verse. The well-known Madras publishers, Messrs. Natesan and Co., have just given us an English rendering of his short stories from the Bengālī under the title,

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Under the title, **Studies from an Eastern Home**, we have most interesting glimpses into the life of modern India, by one who identified herself with the thoughts and aspirations of the people amongst whom she settled. Miss **Margaret E. Noble**, better known as "Sister Nivêdita," went out to India with the Svâmi Vivêkânanda, the favourite follower of Râmakṛṣṇa Paramahansa. With him she worked along the lines of the Râmakṛṣṇa brotherhood, giving herself up fully for the service of the land she had come to love, until, in the words of Mr. Rabindranath Tagore, she had truly become "a Mother of the People." The volume before us consists mostly of contributions to Indian newspapers and magazines, but the subjects chosen are really more interesting to the English than to the Indian reader. "The Hindu Widow and the Zenana," "Janmastami," "The Plague," "The Land of the Waterways," and "The Northern Pilgrimage," will appeal to us all, and we may add that there is a striking prefatory memoir by Mr. **S. R. Ratcliffe**. (See p. 187.)

The first number in Tome XIII. of the **Bulletin de l'École Française d'Extrême-Orient** consists of a supplement by M. **Henri Parmentier** to the official "Descriptive Inventory of Cambodian Monuments." M. Parmentier here includes descriptions of certain archæological remains which had been omitted by MM. Aymonier and de Lajonquière, while he adds corrections and supplementary details in completion of their work. Naturally, his industrious predecessors have left M. Parmentier only small gleanings, but some of these are interesting, notably the wall-paintings of Pràsàt Nān Khmau, which seem to be fairly ancient. (See p. 256.)

The Land of the Blue Poppy.—This handsome volume records the travels of a naturalist in Eastern Tibet and Western Yunnan. Mr. **F. Kingdon Ward** is one of those young Englishmen who have the spirit of adventure in their blood, and who, when the opportunity offers, eagerly turn their back on the comforts and amenities of civilized life, in order to taste the stern joys of travel and exploration in remote spaces of the earth. Unlike most young Englishmen, however, Mr. Ward possesses a true literary gift which enables him to set down the story of his adventures in language at once simple and fascinating. Though primarily a botanist, intent on his work of plant-collecting, he has an eye for the beauties of Nature and powers of eloquent description which are not often found combined in a man of science. The land with which we are made acquainted in these pages is a truly remarkable one. Lying on the extreme western border of China, it is intersected by

three great rivers running north and south—the Yangtze, the Mekong, and the Salween. How near to each other these rivers flow may be gathered from the fact that, in spite of the high intervening ridges, all three have been crossed by the same traveller within a week. And, as Mr. Ward says, “when we consider that these are three of the biggest rivers in Asia, one of them flowing to the Indian Ocean, the others to the two extremities of the China Sea, we can dimly realize something of the extraordinary nature of the country.” It has been well named the “land of deep corrosions,” and, after reading this book, it is difficult to decide whether it is more interesting to the geologist, the botanist, or the ethnologist. There are forty capital illustrations, from photographs taken by the author, and five sketch maps, which are likely to prove indispensable to future travellers in this little-known region. (See p. 188.)

Bibliotheca Indosinica (Vol. II.).—The instalments of Professor **Cordier's** bibliographical works have a habit of appearing with refreshing regularity. The present volume deals with the Malay Peninsula, and takes us from column 1,105 to 1,504 of the work as a whole. The lion's share of the space is occupied by geographical treatises, including maps, and “Language” is a good second. Under the section “Sciences et Arts,” we may note quite a number of useful books and pamphlets on the cultivation of rubber; while other useful products, such as nutmeg, pepper, cotton, camphor, and coconut also claim attention. The section on Foreign Relations contains, in addition to the Blue-Books, much interesting matter relating to the English administration of the Straits Settlements; and under the heading “Voyages,” we find references to all that is known about the early travellers I-ching, Teixeira, and Dampier, besides a host of others in more modern times. Further volumes may be looked for shortly. (See p. 243.)

The “Japan Gazette” Peerage of Japan.—The publishers of this work are to be congratulated not only on having supplied a long-felt want, but on having done so with the utmost thoroughness and even magnificence. We can well believe that the task of probing the family history of an aristocracy so exclusive as that of Japan must have presented formidable difficulties, and it redounds to the credit of all concerned that these have been successfully overcome. Among the features which will help to make this “Peerage” of particular value may be mentioned the translation of the Imperial House Law and Ordinances—a rare documentary record hitherto inaccessible to aliens—the reproduction in facsimile colours of the various decorations, badges, war medals, etc., within the gift of the Emperor of Japan, and the portraits of the whole Imperial family. The Peerage itself consists of not far short of a thousand families, arranged under the successive grades of Prince, Marquis, Count, Viscount, and Baron. Besides the crest of each family, and a portrait of the present holder of the title, there is also given in many cases a picture of his castle or country-seat. Last, but not least, there

is a complete alphabetical index of names accompanied by the Chinese characters, and an outline map of Japan showing the prefectural boundaries referred to in the text. (See p. 81.)

Farmers of Forty Centuries.—This book, which we note has been published by the enterprise of the author's widow, deals with the art of agriculture as practised in China, Korea, and Japan. The late Professor **F. H. King** was, in the words of the Preface, a well-trained observer who went forth, not to find diversion or to depict scenery and common wonders, but to study the actual conditions of life of agricultural peoples. The first condition of farming is to maintain fertility. This condition the Oriental peoples have met, and they have solved it in their way. The newer countries may never reach such density of population as have Japan and China; but they must, nevertheless, learn the first lesson in the conservation of natural resources, which are the resources of the land. This is the message that Professor King brought home from the East. His travels took him far afield through many provinces of China, and wherever he went he was struck by the extraordinary perfection of Chinese methods, which, empirical though they are, harmonize completely with the latest discoveries of Western science. Thus, the spreading of fields with mud and clover compost, observed in the neighbourhood of Shanghai, is really the application of an important fundamental principle only recently understood and added to the science of agriculture—namely, the power of organic matter, decaying rapidly in contact with soil, to liberate from it soluble plant food. The utilization of human waste as fertilizer has, of course, been one of the main factors in the maintenance of soil fertility and in the production of food for so many ages throughout these Empires of the East. Compare the wastefulness of modern civilization, with its system of hydraulic sewage disposal, by which hundreds of thousands of tons of phosphorus are swept annually into the sea and lost for ever. Even from the hygienic standpoint there is much to be said for the Chinese practice, recent bacteriological work having shown that faecal matter and house refuse are best destroyed by returning them to clean soil, where natural purification takes place. Farmers all the world over will derive much profit by a study of this thoughtful book. It is well illustrated by some 250 photographs taken in the Far East.

We have every reason to congratulate the members of the Oriental Institute at Vladivostok upon their literary activity. Especially is this the case with those Professors who form the Council. The fortieth volume of the **Transactions**, published this year, consists of a translation into Chinese by the Director, Professor A. B. Rudakov, of certain recent Official Papers and Government Acts. Professor Spalivin treats of "The Confucian Idea and the Ethical Doctrine of the Japanese Nation." The first number of the forty-fifth volume deals with the important question of "The Manchus, their Language and Writing," being the dissertation of Hospodin A. V. Grebenschikov upon his election to membership. A volume which should greatly

interest commercial Europe is Professor Kyuner's "Korea from a Statistical, Geographical, and Economical Standpoint." The learned Inspector of the Oriental Institute has consulted the best authorities, with the result that he has produced a work almost indispensable to those who have interests in the Far East. A very learned work from the pen of Hospodin G. Z. Tsybikov is a translation into Russian of the Tibetan treatise known as "Lam-Rim Chen-Po; or, The Stages of the Path to Freedom." The veil is at last being lifted from the land of the lamas, and anything which throws light upon the Buddhism of Tibet will be welcomed by scholars in Europe. Lastly, we have received the Council's Report for the academical year 1910-11, which shows the many-sided and abundant activity of this truly excellent institution.

Friends of the Land of the Lion and the Sun will gladly welcome **Three Persian Songs**, selected by **J. H. Rayner**, and set to music by **H. M. Higgs**. The poems chosen are "The Fairest Land," by Jalal Ud-Din Rûmi; "The Way to Paradise," by Farid-Ud-Din-Attar; and "Who art Thou?" by Khakani. Most modern musicians are acquainted with Rubinstein's setting of Bodensiedt's translations from the Persian, but, so far as we know, this is the first attempt by an Englishman to give us in tone the beauty of the forms of thought peculiar to the people of Fars. Mr. Higgs is evidently a master of cameos and intaglios, and we have at once the aroma of the rose and the song of the nightingale. (See p. 262.)

We welcome the appearance of a new series of Oriental studies in the first volume of the "Yale Oriental Series," which has been published by Professor **Albert T. Clay**, and contains a valuable monograph upon **Personal Names from Cuneiform Inscriptions of the Cassite Period**. The three important volumes of Nippur documents dating from the Cassite period, which Professor Clay himself has published, form the main source of our knowledge of the proper names of this period, so that no other scholar was so peculiarly fitted to undertake this valuable piece of work. What Tallqvist has done for the Neo-Babylonian period in his "Neubabylonisches Namenbuch," and what Ranke has done for the Hammurabi dynasty in his "Early Babylonian Personal Names," Professor Clay has now accomplished for the intermediate and largely obscure period of the Cassite Kings. And he has done his task in a very admirable manner. We are here given complete lists of the personal names, and of the elements of which they are composed, and in addition, the author has provided a valuable introduction dealing, under separate headings, with the verbal forms in theophorous names and with name-elements of Hittite-Mitannian and Cassite form. Assyriologists will welcome this careful study as it supplies them with an invaluable book of reference, for the period with which it deals. Professor Clay has inaugurated the new series with an important volume, and we shall look with great interest for the appearance of its successors. (See p. 313.)

In the two volumes which now lie before us Professor **R. F. Harper** has given us fresh proof of his untiring devotion to the arduous task of publishing the Assyrian epistolary literature. The two new volumes of his **Assyrian and Babylonian Letters** are the twelfth and thirteenth of his great work, and they contain valuable fresh instalments of the rich material preserved in the Kouyunjik collections of the British Museum. As Dr. Harper remarks in the Preface to the twelfth volume, many of the texts which he is now including are broken and most difficult to read, but they are none the less valuable from the point of view of a complete edition of all the available material. Though the names of the writers and their correspondents are in these later volumes generally wanting, and though it is often impossible to form a connected text, yet even the broken fragments have their value for the lexicographer, and many obscure words and phrases will find their solution by a comparison of parallel passages. Here, as in the earlier volumes, Dr. Harper has spared himself no pains in obtaining an accurate and final text, and the volumes bear marks of the same high standard exhibited by their predecessors. A new feature in the volumes which will be much appreciated is the collotype reproductions of selected tablets. We venture to express the hope that Professor Harper's health will permit of his continuing his arduous and trying labour for many years to come, so that he may bring to completion the monumental work to which he has devoted so much of his life and energies. (See p. 238.)

Dr. **Moses Schorr** has already won distinction in the field of study connected with the elucidation of early Babylonian law by means of his three parts of Old-Babylonian legal documents, which made their appearance between 1907 and 1910. Since that time it has been known that he was engaged on a volume dealing with the same subject for the "Vorderasiatische Bibliothek," and this has now made its appearance under the title **Urkunden des altbabylonischen Zivil- und Prozessrechts**. It is an important work, dealing in 618 pages with 317 separate documents, which are transliterated, translated, indexed, and explained. There are several novel features adopted in this volume, which are certainly improvements. For example, transliteration and translation are printed in narrow columns on the same page, instead of on opposite pages, and are far easier of comparison. The insertion of introductory matter at the head of each section or group of documents is, perhaps, not so strongly to be commended, as it cuts the book up too much. We should have preferred that all explanatory matter of a general character should have been placed in the Introduction, and that the textual matter should have run on without interruption. But these details do not detract from the very great value of the book, which forms an admirable introduction to the study of old Babylonian law. We congratulate Dr. Schorr on the completion of his labours, and are glad that the publishers have issued the work in a complete condition, and not in a succession of separate *Lieferungen* issued at irregular intervals. Dr. Schorr's volume forms a very notable addition to a very useful series.

The current number of the **Quarterly Statement of the Palestine Exploration Fund** contains an interesting paper by Professor Max Kelner describing a collection of neolithic flints which he and two companions collected during a single day's ride in the Plain of Rephaim. Another interesting paper contains a summary of observations on the rise and fall of the level of the Dead Sea, taken by Dr. E. W. G. Masterman between the years 1900 and 1913. Both papers are illustrated by photographs. We may also make mention of a contribution by Mr. Robert Williams of Alexandria, who gives a number of sketches of the crosses carved on slabs built into the Mosque of the Dome of the Rock at Jerusalem, which are evidently part of an earlier Christian edifice. (See p. 259.)

It was quite time that a new and final edition of the great Papyrus of Ani should be produced, that should incorporate the most recent information on the Book of the Dead, and at the same time should be issued in a form suitable for handling and for library use. As is well known, the papyrus was acquired by Dr. E. A. Wallis Budge for the Trustees of the British Museum in 1888, and the first edition of the facsimile, issued in 1890, was soon exhausted. So in 1894 a second edition of the facsimile appeared, also in folio form, accompanied by a stout quarto volume containing Dr. Budge's detailed description of the papyrus, and English translation, with notes, and a general introduction, treating the history of the Book of the Dead, and giving a brief account of the religious beliefs of the ancient Egyptians. But this edition, besides being difficult to handle from its great size and weight, is now practically exhausted, and Dr. Budge has taken the opportunity of the new edition, just issued, to make an entirely new copy of the text, to add supplementary chapters and sections from the funerary papyri acquired by the British Museum since 1892, and to rewrite and amplify the translation, notes, and introduction. The work is now issued in two handy volumes under the title **The Papyrus of Ani : a Reproduction in Facsimile**, edited, with Hieroglyphic Transcript, Translation, and Introduction, by **E. A. Wallis Budge**, M.A., Litt.D., etc. From a purely typographical point of view the work is fully in keeping with the high reputation enjoyed in such matters by the Medici Press. In particular, the reader will be struck with the manner in which the thirty-seven coloured folding plates of the facsimile are here treated. These are neatly folded at the end of the first volume, and represent in a wonderfully compact space all the material contained in the heavy folio volume of 1894. The secret by which this has been accomplished rests in the thin "parchment" paper (a recent invention for colour-printing) and the improved methods of lithography, by means of which the slight reduction in size is accomplished without any loss or blurring of details. It is a pleasure merely to turn the plates, and the notes descriptive of the text and the vignettes, which are printed on the folded margin, are a model of convenience. The discoverer of the papyrus should be quite satisfied with the *format* of its final edition.

Students of the Egyptian religion will find brought up to date in the Introduction Dr. Budge's classification of that extensive body of funerary texts

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known as the Book of the Dead, under the three great recensions associated with Heliopolis, Thebes, and the Saïte period. As is well known, the Papyrus of Ani is the largest, the most perfect, and the best illuminated of all the papyri containing copies of the Theban Recension; and its rare vignettes, hymns, and chapters, and its descriptive rubrics, render it of unique importance for the study of the Book of the Dead as a whole. Ani, for whom the papyrus was written, was a very important personage, for not only was he royal scribe, but he also enjoyed the post of Registrar-in-Chief of the offerings made to all the gods of Thebes, and overseer of the temple granaries at Abydos. Unfortunately, we have no exact data whereby we may assign either Ani himself or his papyrus to the reign of any particular King. But that the papyrus belongs to the period that produced such documents as the Papyrus of Neb-qet or that of Qenna—that is, to some period of the eighteenth dynasty—is certain; and we may further assume that it is older than the Papyrus of Hunefer, which was written during the reign of Seti I. Roughly speaking, it may be placed in the period between 1450 B.C. and 1400, and represents a very full and interesting selection of the chapters of the Theban Recension. Dr. Budge has not only given a complete edition of the text, with a translation, of the papyrus, preceded in his first volume by full explanations of the vignettes, etc., but he has also used the papyrus as the centre around which he has arranged some valuable theses on the Egyptian doctrine of Eternal Life, and Egyptian ideas about “God,” and the “Gods,” and their conception of the Abode of the Blessed, etc. The reader is thus furnished with a very full collection of material bearing on the ancient Egyptian religion, illustrated by one of the most famous and complete religious documents that have come down to us. The student will welcome one novelty—the arrangement of text, translation, and notes on each page of the second volume. He no longer has to tear his book into sections, or keep turning from one part of it to another. He has all he requires admirably printed and arranged on a single page, while at the same time he can follow and check his reading by the facsimile on the plates at the end of the first volume. In a word, Dr. Budge’s latest Egyptological work is a worthy memorial of this important papyrus. There are many pagan officials and fair ladies of old time, not to mention a host of saints in Eastern Christendom, whose memory Dr. Budge has in his time enshrined on the shelves of our libraries, and among this goodly company Ani, the Egyptian scribe, takes a prominent place. (See p. 236.)

Under the title **Egyptian Mysteries**, the Director of the Musée Guimet, M. A. Moret, has written an interesting account of the more special ceremonies connected with worship in Egypt which are known as *jahou* and *Piahou*. From the days of Herodotus many of these things, said to be secret and sacred, have remained a mystery, and it is only now, by the employment of the comparative method, that we are beginning to understand them. In dealing with such subjects as the *Ka* of the Egyptians, the Kings of the Carnival, Pharaoh, and Totem, M. Moret makes use of the researches of

Professor Maspero and Dr. Frazer; whilst for his very luminous chapter on the Divine and Creative Word he is largely indebted to the hermetical studies of Louis Ménard. It is this combined scholarship which helps us to solve the riddles of our race, and we may well be grateful to this distinguished Frenchman for the fresh light he has thrown upon Egypt. (See p. 194.)

The first publication of the Italian Society for the Study of Libya is a work by Count **Aldobrandino Malvezzi** entitled **Italy and Islam in Libya**. After dealing with the general question of Moslem civilization and its characteristics, the Count reviews the methods which European States adopt with regard to Mussulmân politics. And here he points out in the words of Lord Cromer that the difference between the British and French methods of colonial politics is this—that, whereas the English seek to build systems which shall fit the cases to which they have to be applied, the French, on the other hand, force the cases to conform to their preconceived systems. Whether the juridical system of Islâm will ever be codified is highly doubtful, but one may already note a tendency, even in the East, to introduce modifications into Islamic law. Our author rightly urges his countrymen to learn alike from the successes and failures of other nations, and to do their best for the Muhammadans who have come under the sceptre of their Sovereign.

Jewish History and Literature under the Maccabees and Herod, by **B. H. Alford**, is a book that will be useful. The author in nine lucidly written chapters sketches the outlines of Palestinian history from 537 B.C. to the death of Herod, and at each step indicates the character of the chief works of contemporary literature. Thus, the age of John Hyrcanus is marked by the Book of Jubilees, the Testaments of the Twelve Patriarchs, and the Books of Tobit and Judith, that of his successors by parts of the Book of Enoch, the Psalms of Solomon, and additions to the Testaments of the Patriarchs; while the intellectual life of the Jews in Egypt bore fruit in the Wisdom literature; and of all this Mr. Alford gives a brief but interesting account. He expresses in his Preface the hope that thus “something may be done towards establishing a connection between the two parts of Holy Scripture; that the New Testament may not seem so severely detached from the Old as before, but linked to it through a series of intermediate writings. . . . Then the Pharisee of the days of Jesus will not appear as a sudden unaccountable phenomenon, but as the successor of those who struggled hard for high religious ideals against profane, persecuting, and time-serving Sadducees.” It is gratifying to find another scholar adding his voice to this juster estimate of post-Biblical Jewish thought, which is gradually gaining ground among earnest and unprejudiced students. (See p. 236.)

In writing a **History of the Zulu Rebellion**, 1906, Captain **J. Stuart** has given us far more than a mere historical chronicle. The book is indeed an account of Bambata's Rebellion, but with the addition of all its concomitant causes and events. Bambata's doings aroused little interest in England, and few so much as know his name; in Natal it was a case of touch and go, a crisis between native restlessness and European supremacy. That Imperial aid was

not called in was due solely to the brilliant enterprise of the Natal Government and the foresight of Colonel Bru-de-Wold, whose sudden death in Natal within a month of the appearance of this book will be widely regretted. Such success attended the efforts of the Natal Government that they may be pardoned a natural pride in having asked Captain Stuart to compile an official history. Every facility for the work was provided, even to a special survey of the battle-fields, as well as the taking of photographs, whilst the different scenes of recent fighting were carefully visited by a party selected for their personal knowledge of what had taken place. A vast quantity of valuable information was thus obtained, and all this store the author has condensed with a facile pen into most readable form. Before the work could be completed, however, the Union of South Africa was formed, and official sanction to the publication of the book withdrawn. But the book retains all the official information, and has now the additional advantage that the author was finally able to make his own comments. In the military portion of the book, where the author writes as a soldier (he was present as a Captain in the Natal Field Artillery), there is probably little added. This portion reads like a commanding officer's report of manoeuvres and engagements, culminating with a successful night march by three columns acting in concert. The rebel force was trapped in the Mome gorge, the rebellion crushed, and, though unknown at the time, Bambata himself also was among the 500 slain. The Colonials lost only three killed and eight wounded. But when we turn to the other portion of the book—the portion that deals with the causes of the rebellion—the case is far otherwise. Here the author has abundant scope for his unique knowledge of the Zulu people and their customs, whilst his pointed translation of certain names bespeaks a working knowledge of the language. Indeed, we should be surprised if we were told he had not often conversed with the people in their own language. Consequently, this portion of the book—and it is approximately one-quarter of the whole volume—is a valuable contribution to the much-vexed question of Black and White. The author endeavours to answer the question, "What was it that drove into rebellion a people with so many admirable qualities?" and he handles the question in a most thorough and masterly fashion. In our opinion, this is a contribution of real permanent value to the "native question," and one which should be carefully studied by all who are in any way called upon to deal with it; and we can accordingly recommend this volume, despite its title and main purpose, as a valuable handbook on native administration. (See p. 188.)

Al-Hilal, October, 1913, Vol. XXII., No. 1. (See p. 255.)

Al-Machriq, September, 1913, Vol. XVI., No. 9, contains: *Epigraphie Chrétienne aux Premiers Siècles de l'Église*, by P. L. Cheïkho.—*Les Sectes Maçonniques en France*, by "Un Poète Libanais."—*Christianisme et Littérature avant l'Islam*: II, *Le Lexique Chrétien*; *Les Mots sur le Culte Chrétien*, by P. L. Cheïkho.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 255.)

Al-Machriq, October, 1913, Vol. XVI., No. 10, contains: Deux Traités inédits de l'Évêque Germanos Farhat, by Ch. Abela.—Projet d'un Nouveau Chemin de Fer Libanais, by B. Effendi.—Le Christianisme parmi les Anciens Turcs et les Mongols, by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam (II.), by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 255.)

Annals of Archæology and Anthropology, September, 1913, Vol. VI., Nos. 1-2, contains: Fourth Interim Report on the Excavations at Meroë in Ethiopia, by J. Garstang and W. S. George.—Note on a Ropeway Carrier for Use in Excavations, by R. Mond.—The Keftin People of the Egyptian Monuments, by G. A. Wainwright.—A Foreign Type from a Theban Tomb, by N. de G. Davies.—etc., etc. (See p. 255.)

Anthropos, July-October, 1913, Vol. VIII., Parts IV.-V., contains: Instructions Pratiques pour les Missionnaires, by P. Cadière.—Religiöse Anschauungen und Gebräuche der Bewohner von Jap (Deutsche Südsee), by S. Walleser.—Riddles of the Ten'a Indians, by J. Jetté.—Neu entdeckte Buschmannmale-reien in der Cape.—Provinz, Südostafrika, by M. A. Schweiger.—Métrique Khmère, Bat et Kalabat, by M. Roeské.—Die Zauberei bei den Küstenbe-wohnern der Gazellehalbinsel, by J. Meier.—La Musique chez les Nègres du Tanganika, by H. Molitor.—Buddhistische Zeitrechnung in Siam, by O. Frankfurter.—A Text in Mono Speech (Bongainville Strait, West Solomon Island), by G. C. Wheeler.—Le Culte de la Société Secrète des Imandwa au Ruanda, by A. Arnoux.—La Fête Nationale du Fandroana en Imerina, by P. P. Soury.—Lavergne et de la Devèze Die Mossi-Sprachengruppe im west-lichen Sudan, by D. Westermann.—Zur ostasiatischen Kunstgeschichte, by F. Hestermann.—Miscellanea.—Bibliographie.—etc., etc. (See p. 256.)

Asiatic Quarterly Review, October, 1913, Vol. II., No. 4, contains: The Balkan Problem.—The Chinese Republic, by A. H. Parker.—Preference in India, by J. B. Pennington.—India and Imperial Preference, by G. E. Manisty.—Aphorisms of the First Four Caliphs, by Dr. Wortabet.—The *Fanji Akhdar*, or Army Newspaper of India, by F. H. Tyrrell.—Correspondence, Notes, and News.—Proceedings of the East India Association.—Review Supplement.—Summary of Events in Asia, Africa, and the Colonies.—etc., etc. (See p. 256.)

Asie Française, August, 1913, Vol. XIII., No. 149, contains: Les Chemins de fer d'Asie Mineure, by R. de Caix.—La Question des Réformes Arméniennes.—Les Événements de Chine.—Les Idées des Musulmans de l'Inde Britannique sur les Rapports de l'Angleterre et de la Turquie.—Les Coréens sous la Domination Japonaise.—La Situation au Kouang-si, by A. Maybon.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 256.)

Asie Française, September, 1913, Vol. XIII., No. 150, contains: L'Élection de Youan Chi Kaï.—L'Incident Sino-Japonais.—Le Rétablissement de l'Autorité

de Pékin au Kouangtoun, by A. Maybon.—Les Exploits du Touton Hou Han Min.—Les Origines de l'Alliance Anglo-Japonaise.—Indochine.—Levant.—Arabie.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 256.)

Baptist Missionary Review, August, 1913, Vol. XIX., No. 8, contains: Unity in the Christian Church, by the Bishop of Madras.—Self-Propagation of the Indian Church, by J. L. Hodge.—The Improvement of Elementary Education in the Villages, by P. Sengle.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 256.)

Baptist Missionary Review, September, 1913, Vol. XIX., No. 9, contains: The late Dr. W. B. Boggs, by R. Sanford, D. Downie, W. E. Boggs, R. Sanford, W. R. Manley, J. Heinrichs, G. H. Brock, R. J. Ward, W. L. Ferguson, Wheeler Boggess, J. A. Curtis, V. C. Jacob, A. P. Veeraswamy, and Mrs. M. D. Churchill.—Unity in the Christian Church, by the Bishop of Madras.—Missionary Methods among the Todas, by Miss C. F. Ling.—Editorial.—Mission News.—etc., etc. (See p. 256.)

Bengal Educational Journal, August, 1913, Vol. II., No. 8, contains: The University of the Future, by Anonymous.—The Extension of the University, by R. Behari Ghose.—The University and Research, by J. C. Bose.—Social Life in the Hostel, by W. H. G. Holmes.—Social Life in the University, by a Senior Student.—Guide to Study, by E. F. Oaten.—Reviews.—etc., etc. (See p. 256.)

Biblical World, August, 1913, Vol. XLII., No. 2, contains: Editorial.—The Social Atonement, by J. A. Chamberlin.—The Struggle between the Natural and the Spiritual Orders as described in the Gospel of John: II. The Great Opponents of the Gospel, by Shailer Mathews.—The Progress of Church Unity, by A. B. Show.—The Meaning of Evil, (II.) by Ch. F. Dole.—The Marriage of Hosea, by J. M. Powis Smith.—Bethshemesh and the Recent Excavations of the Palestine Exploration Fund, by E. W. G. Masterman.—Current Opinion.—The Book of the Month.—etc., etc. (See p. 256.)

Biblical World, September, 1913, Vol. XLII., No. 3, contains: Manual Training in Altruism, by the Editor.—The Bible as God's Word, by E. A. Cook.—Social Significance of Christianity in Modern Asia (I.), by Ch. Richmond Henderson.—The Struggle between the Natural and the Spiritual Order as described in the Gospel of John (III.), by Shailer Mathews.—The Dramatic Interpretation of the New Testament Apocalypse, by J. Seaton Hughes.—The Meaning of Evil (III.), by Ch. F. Dole.—etc., etc. (See p. 256.)

Brahmavadin, May, 1913, Vol. XVIII., No. 5, contains: The Glory of Sita's Absolute Faith and Exclusive Love, by S. G. Iyengar.—The Patriot Sage of Modern India, by S. Ambravaneswar.—Random Thoughts on Bhagavad Gita, by N. S. Prabhu.—Leaves from the Diary of a Hindu Devotee.—The Path of Devotion, by K. S. R. Sastri.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 256.)

Buddhist Review, October, November, December, 1912, Vol. IV., No. 4, contains:

The Psychology of Buddhism, by J. Bryce.—The Questions of an Ancient Sceptic, by C. A. Hewavitarne.—Vasanta the Beautiful, Act II., by R. Farrer.—Death and After, by E. J. Mills.—Pythagoras, Confucius, and Gotama, by J. T. Lloyd.—The Buddha, by G. Spiller.—Reviews and Notices.—etc., etc. (See p. 256.)

Chinese Recorder, August, 1913, Vol. XLIV., No. 8, contains: Editorial Comment.—The Nanking Language School, by A. P. Parker.—Women's Work in Manchuria, by Ethel L. Starmer.—Tibetan Prayers, Priests, and Pilgrimages, by R. Cunningham.—Missionary and Social Problems of China, by Ch. R. Henderson.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 256.)

Expositor, October, 1913, contains: The Text of the Apostolic Decree, by Rev. Professor W. Sanday.—Forms of Hebrew Poetry (V.), by Rev. Professor G. Buchanan Gray.—The Sanity of the "Eschatological" Jesus, by Albert Schweitzer.—The Aim and Scope of Philosophy of Religion (III.), by Rev. F. R. Tennant.—The Teaching of Jesus Christ upon Sin, as shown in the First Three Gospels, by T. R. Glover.—The Integrity of 2 Corinthians, by Rev. Professor Allan Menzies.—The Stoning of St. Paul at Lystra, and the Epistle to the Galatians, by Rev. T. W. Crafer.—etc., etc. (See p. 256.)

Expository Times, October, 1913, Vol. XXV., No. 1, contains: Notes of Recent Exposition.—Authority and the Individual, by J. K. Mozley.—The Great Text Commentary.—Recent Oriental Archæology, by A. H. Sayce.—In the Study.—The Spiritual Man, by J. M. E. Ross.—Recent Foreign Theology.—A Fragment of Tatian's Diatessaron, by D. Willey.—Literature.—Contributions and Comments.—etc., etc. (See p. 256.)

Geographical Journal, September, 1913, Vol. XLII., No. 3, contains: The Physiography of the Middle Clarence Valley, New Zealand, by C. A. Cotton.—Inō-Chūkei and the First Survey of Japan, by E. B. Knobel.—Tropical Africa, on the Border-Line of Mohammedan Civilization, by C. Percival.—The Libyan Desert from Native Information, by W. J. Harding King.—Reviews.—etc., etc. (See p. 257.)

Geographical Journal, October, 1913, Vol. XLII., No. 4, contains: The American Transcontinental Excursion of 1912, by G. G. Chisholm, H. O. Beckit, and A. G. Ogilvie.—The Soundings of the Antarctic Ship *Aurora* between Tasmania and the Antarctic Continent, 1912, by J. K. Davis.—The Voyages of Captain W. Smith and Others to the South Shetlands, by Miss I. Lee.—Reviews.—etc., etc. (See p. 257.)

Hindustan Review, August, 1913, Vol. XXVIII., No. 168, contains: Indian Progress and Anglo-Indian Bureaucracy (II.), by B. Narayan Dar.—The Passing of the Shah (I.), by the late A. Hamilton.—India as known to Ancient Europe (II.), by P. Ch. Ghosh.—The Andhra Movement, by C. Seshagiri Rao.—Mr. Andrews on Rabindra Nath Tagore, by "A Bengalee."—Im-

provement of the University Syllabus, by Zahir-ud-din Ahmed.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 257.)

Indian Antiquary, July, 1913, Vol. XLII., Part 533, contains: The Obsolete Tin Currency and Money of the Federated Malay States, by Sir R. C. Temple.—On the Date of Lakshmanasena, by S. Kumar.—The Indian Inscriptions and the Antiquity of Indian Artificial Poetry, by G. Bühler.—Brahman Immigration into Southern India, by A. G. Svamin.—Note of the Mandasor Inscription of Naravarman, by Sir R. G. Bhandarkar.—Kumarila's Acquaintance with Tamil, by P. T. S. Iyengar.—The Real Author of Jayamangala, a Commentary on Vatsyayana's Kamasutra, by P. Ch. Guleri.—Miscellanea.—Book Notice.—etc., etc. (See p. 257.)

Indian Antiquary, August, 1913, Vol. XLII., Part 534, contains: The Obsolete Tin Currency and Money of the Federated Malay States, by Sir R. C. Temple.—King Chandra of the Meharauli Iron Pillar Inscription, by M. M. Haraprasad Shastri.—On Some New Dates of Pandya Kings in the Thirteenth Century, by D. B. L. D. Swamikannu Pillai.—The Indian Inscriptions and the Antiquity of Indian Artificial Poetry, by G. Bühler.—Miscellanea.—Book Notice.—etc., etc. (See p. 257.)

Indian Forester, August, 1913, Vol. XXXIX., No. 8, contains: Special Grants of Timber for Domestic Purposes in the Savoy, translated by F. A. Lodge.—Some Notes on the Taungya Problem in the Shan States, by Tao Hai.—A Plea for Uniformity and Simplicity in Record Keeping in Forest Offices, by F. T.—Correspondence.—Review.—Extracts.—etc., etc. (See p. 257.)

Indian Forester, September, 1913, Vol. XXXIX., No. 9, contains: Some Notes on the Taungya Problem in the Shan States, by Tao Hai.—Critical Identification of the Wood of Indian Pines, by P. Groom.—New Indian Species of Forest Importance, by R. S. Hole.—Indian Oak Barks as Materials for the Manufacture of Tannin Extracts, by P. Singh.—Damage to Teak by Fire, by C. Fischer.—Review.—Correspondence.—etc., etc. (See p. 257.)

Indian Review, August, 1913, Vol. XIV., No. 8, contains: Indian English Poetry, by M. Macmillan.—Akbar and the Fine Arts, by S. V. Venkateswaran.—Indians in South Africa, by H. S. L. Polak.—The Gurukula Academy at Kangri, by G. A. Chandavarkar.—Hindu Psalms and Hymns, by K. V. Ramaswami.—Condition of Farmers in India, by H. H. Pandya.—The Capital of the Kalinga Kingdom, by G. Narasinga Rao.—An Anglo-Indian's Notebook, by "Vates."—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Indians outside India.—Books Received.—Books relating to India.—etc., etc. (See p. 257.)

Indian Review, September, 1913, Vol. XIV., No. 9, contains: The Great Religions of Asia, by Dr. Sunderland.—Private Enterprise in Education, by "An Educationist."—The Land of the Maple, by A. S. Coutts.—The Industrial

Revival in India, by Asoka Dutt.—A State Bank for India, by C. Gopal Menon.—Indians in South Africa, by an "Anglo-Indian."—Indian University Ideals, by the Lord Bishop of Madras, R. Behari Ghose, and J. C. Bose.—Dadabhai's Birthday Message.—Current Events.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Books Received.—etc., etc. (See p. 258.)

Islam (Der), August, 1913, Vol. IV., Part III., contains: Animismus und Dämonenglaube im Untergrunde des jüdischen und islamischen rituellen Gebets, by A. J. Wensinck.—Kazwīnistudien, by J. Ruska.—Prinzipielles zu Lammen's Sirastudien, by C. H. Becker.—Die Farağ ba'd aš-Šidda-Literatur (I.), by A. Wiener.—Kleine Mitteilungen und Anzeigen.—etc., etc. (See p. 258.)

Journal of the African Society, October, 1913, Vol. XIII., No. 49, contains: A South African Tribe, by H. E. Rawson.—Geology of West Africa, by J. Parkinson.—Big Game and Sleeping Sickness, by W. Yorke.—A Common Basis for Religion, by R. E. Dennett.—The Administration of Rhodesia, by R. C. Hawkin.—The Angass Language, by G. Ormsby.—Annual General Meeting.—Editorial Notes.—Book Reviewed.—Correspondence.—etc., etc. (See p. 258.)

Journal Asiatique, July-August, 1913, Vol. II., No. 1, contains: Notice sur les Manuscrits Éthiopiens de la Collection d'Abbadie, by M. C. Conti Rossini.—Le Chant Liturgique Syrien, by J. Jeannin.—Le Plus Ancien Manuscrit Hébreu, by Ph. Berger and M. Schwab.—Les Plus Anciens Monuments de l'Écriture Arabe en Chine, by P. Pelliot.—Mélanges.—Comptes Rendus.—etc., etc. (See p. 258.)

Journal of the North China Branch of the Royal Asiatic Society, Vol. XLIV., 1913, contains: One of the World's Literary Masterpieces, translated by Timothy Richard.—The State Religion of China during the Manchu Dynasty, by E. T. Williams.—The Philosophy of Wang Yang Ming, by F. Goodrich Henke.—Chinese Embroidery and Other Art Textile Work, by Arthur Stanley.—Mongolia after Genghizides and before the Manchus, by E. H. Parker.—Omei San, by E. T. Shields.—Check List of Birds in the Lower Yangtse Valley, by L. I. Moffett and N. Gist Gee.—Literary Notices.—etc., etc. (See p. 258.)

Journal of the Polynesian Society, June, 1913, Vol. XXII., No. 2, contains: The Lore of the Whare-Wānanga.—Taharakau, by Na Mohi Turei i Tuhituhi.—Taharakau, translated by Archdeacon Williams.—Some Notes on Atiu Island, Cook Group, South Pacific, by J. T. Large.—Some Hindustani Cognates of the Maori, by F. W. Christian.—Pathology of Samoa, by H. L. James.—A Tikopia Vocabulary, by W. J. Durrad.—Grammar of the Language of Ulawa, Solomon Islands, by W. G. Ivens.—Notes and Queries.—etc., etc. (See p. 258.)

Madras Christian College Magazine, August, 1913, Vol. XIII., No. 2, contains: Humility and Confidence in Christian Work, by G. H. Leonard.—Indian

Logic: the Indriyas or the Senses, by P. Jagannadhaswami.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 258.)

Madras Christian College Magazine, September, 1913, Vol. XIII., No. 3, contains: Missionary Enterprise from a Layman's Point of View, by A. Davies.—The Personal Ornaments of the Madras.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 258.)

Maha-Bodhi Journal, June, 1913, Vol. XXI., No. 6, contains: The Dharma.—Right Understanding.—The Buddhist Theosophical Society.—Magasthenes on India's Prosperity and High Moral Tone.—The Buddhist Educational Problem.—News and Notes.—etc., etc. (See p. 258.)

Maha-Bodhi Journal, July-August, 1913, Vol. XXI., Nos. 7-8, contains: Semitic Paganism.—Persistent Ignorance of India.—The Teaching of Actuality.—Revival of an Ancient Industry in Ceylon.—The Panadure Controversy.—The Pongyis and the People.—Buddhist Activities in Burma.—News and Notes.—etc., etc. (See p. 258.)

Man, October, 1913, Vol. XIII., No. 10, contains: Account of the Newly-discovered Ruins at Sellali, by W. G. Thesiger.—Nomad Burials in Marmarica, by O. Bates.—On a Collection of Stone Implements from the Tempassuk District, British North Borneo, by T. H. N. Evans.—The Earliest Perfect Tombs, by W. M. Flinders Petrie.—Reviews.—etc., etc. (See p. 258.)

Message of the East, August, 1913, Vol. II., No. 8, contains: The Universal Message.—Poetry of the Vedas.—Kena-Upanishad.—Reports.—etc., etc. (See p. 258.)

Modern Review, September, 1913, Vol. XIV., No. 3, contains: Frontispiece.—My Interpretation of Indian History (II.), by R. Nath Tagore and J. Sarkar.—Religious Education, by H. Cox.—The Possibility of a Science of Morals, by W. Wellock.—Christian Subjects and Mughal Masters, by S. Gupta.—History of the Press Legislation in India, by R. G. Pradhan.—Promotion of Learning during Muhammadan Rule, by K. N. Law.—The Oraons of Chotanagpur, by S. Roy.—The Taj Mahal, by W. W. Pearson and C. F. Andrews.—The Place of India in the Empire, by S. Bose.—The Match Trade and Industry in Burma, by A. Ghosh.—The Economics of "Native India": a Plea for a Better Study, by S. Ranganath.—An Introduction to Hindu Polity, by K. P. Jayaswal.—A Constructive Programme, by B. P.—Gleanings.—Notes.—Reviews and Notices of Books.—etc., etc. (See p. 258.)

Modern Review, October, 1913, Vol. XIV., No. 4, contains: Frontispiece.—Automatic Record of Speed of Nervous Impulse in Plants, by J. C. Bose.—Chautauqua: a System of Popular Education, by R. Ahmed.—Can Finite Mind Discover New Ideals? by W. Wellock.—The Bengali Passive, by J. D. Anderson.—Co-operation as a Measure for the Improvement of our Cottage Industries, by R. Mukerjee.—The Body of Humanity, by C. F. Andrews.—

The Date of Bhasa, by P. Choudhury.—The Goddess Durga, by A. Das.—Gleanings.—The Data of Ancient Indian Geography, by B. K. Sarkar.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 259.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, May-June, 1913, Vol. LVII., Parts V.-VI., contains: Die russische Regierung und die west-europäischen Juden, by J. Hessen.—Christliche Talmudforschung, by V. Aptowitzer.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Ein neuentdecktes Grabgedicht einer römischen Jüdin, by S. Brassloff.—Die Magamen in der hebräischen Poesie der orientalischen Juden, by A. Z. Idelsohn.—Die Familie Schemtob in ihren Beziehungen zur Philosophie, by J. Guttmann.—Die Judengesetzgebung Friedrich Wilhelms (II.), by R. Lewin.—Besprechungen.—etc., etc. (See p. 259.)

Open Court, September, 1913, Vol. XXVII., No. 688, contains: Frontispiece.—The Venus of Milo, by P. Carus.—An Exposition of Taoism, by Chang T'ien She.—International Complications, by P. Carus.—The Nazarenes Pre-Christian, by W. B. Smith.—The Cheating of the Devil according to Paul and the Docetists, by A. Kampmeier.—Note on Sir George Darwin, by Ph. E. B. Jourdain.—The Pope of Taoism.—Allegorical Mysteries in Primitive Christianity.—Book Reviews.—etc., etc. (See p. 259.)

Prabuddha Bharata, August, 1913, Vol. XVIII., No. 205, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—The Scope of Religion, by S. Vivatananda.—Ideals in Service.—In the Hours of Meditation (XXII. and XXIII.).—In the Land of the Mummy, by C. E. S.—From the Psalms of Tayumana Swami (III.), by A. K.—Glimpses.—The Patriot Sage of Modern India: a Review of the Life of the Swami Vivekananda.—News and Miscellanies.—etc., etc. (See p. 259.)

Prabuddha Bharata, September, 1913, Vol. XVIII., No. 206, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—In the Hours of Meditation (XXIV. and XXV.).—Hindu Culture and the Doctrine of Maya, by the late S. Swarupananda.—In the Land of the Mummy, by C. E. S.—On Studying the Lives of the Saints.—News and Miscellanies.—etc., etc. (See p. 259.)

Reis and Rayyet, August, 1913, Vol. XXXII., No. 1,676, contains: News and Comments.—Calcutta Improvement Trust.—The latest Sati Miracle.—etc., etc. (See p. 259.)

Reis and Rayyet, August, 1913, Vol. XXXII., No. 1,677, contains: News and Comments.—War or Peace.—The Damodar Flood.—The Governor at Manikganj.—The Cawnpore Riot.—etc., etc. (See p. 259.)

Reis and Rayyet, August, 1913, Vol. XXXII., No. 1,678, contains: News and Comments.—Dr. Ghose's One-Tenth Crore.—The Deputation.—The Relief Meeting.—etc., etc. (See p. 259.)

Reis and Rayyet, August, 1913, Vol. XXXII., No. 1,679, contains: News and Comments.—War.—Janmastami.—The Janmastami Procession at Dacca.—The First Indian Chief Engineer and Secretary.—Indians in Canada.—etc., etc. (See p. 259.)

Reis and Rayyet, September, 1913, Vol. XXXII., No. 1,680, contains: News and Comments.—Forfeiture Justified.—Calcutta Improvement Trust.—The Bengal Flood.—The Pamphlet Case.—etc., etc. (See p. 259.)

Reis and Rayyet, September, 1913, Vol. XXXII., No. 1,681, contains: News and Comments.—Calcutta Improvement Trust.—The Delhi Serai.—Press Legislation in India.—The Pamphlet Case.—etc., etc. (See p. 259.)

Reis and Rayyet, September, 1913, Vol. XXXII., No. 1,682, contains: News and Comments.—Action of Rivers in Bengal.—Bengalis Abroad.—Currency and Finance.—University Lectures.—etc., etc. (See p. 259.)

Reis and Rayyet, September, 1913, Vol. XXXII., No. 1,683, contains: News and Comments.—Calcutta Improvement Trust (III.).—The Maud Allan Dilemma, by A. F. M. Abdul Hafeez.—Anti-Home Rule Preparations for War.—Lord Cromer on Indian Problems.—Elementary Education.—etc., etc. (See p. 259.)

Review of Religions, July, 1913, Vol. XII., No. 7, contains: The Perfect Religion (IX.).—Religion of Compromise, Islam or Christianity.—A Distinguishing Feature of Christian Civilization.—Cross and Crescent in the Balkans.—Notes and Comments.—etc., etc. (See p. 260.)

Review of Religions, August, 1913, Vol. XII., No. 8, contains: A Mighty Prophecy fulfilled in the Balkan War.—The One God and Islam is the Religion of all Men.—Islam, a Blessing, not a Peril.—Notes and Comments.—etc., etc. (See p. 260.)

Review of Religions, September, 1913, Vol. XII., No. 9, contains: On Board the Good Ship *Earth* (II.).—The Muslim Formula of Faith.—Islam *versus* Christianity.—Polygamy viewed from a Natural Standpoint.—Notes and Comments.—etc., etc. (See p. 260.)

Sphinx, July-August, 1913, Vol. XVII., Fasc. IV., contains: Les Rois Mentouhotep, by G. Daressy.—Analyse d'une Masse Résineuse Égyptienne ayant servi à l'Embaumement d'Animaux Sacrés Conservés au Musée de Neuchâtel, by L. Reutter.—Comptes Rendus Analytiques.—etc., etc. (See p. 260.)

T'oung Pao, July, 1913, Vol. XIV., No. 3, contains: Arabia and Chinese Trade in Walrus and Narwhal Ivory, with Addenda, by P. Pelliot.—Beiträge zur Kenntnis der Hanskulpturen, by H. Mueller.—Les Origines de l'Astronomie Chinoise, by L. de Saussure.—Mélanges.—Bibliographie.—etc., etc. (See p. 260.)

Word, July, 1913, Vol. XVII., No. 4, contains: The Origin of the Egyptians, by A. Le Plongeon.—The Brotherhood Idea, by C. H. A. Bjerregaard.—The Two Forms of Religion, by L. Friis.—Freedom: Mental and Physical.—etc., etc. (See p. 260.)

II.

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- BRAY (D.).**—The Life-History of a Brāhūi. Roy. 8vo. Cloth, pp. VII, 172. London, 1913. 5s.
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I.

REVIEWS, NOTES, AND NEWS.

THE late Bishop **Robert Caldwell's Comparative Grammar of the Dravidian Languages**, which originally appeared in 1856, may be truthfully said to have marked an epoch in the study of the subject. There were, indeed, able and accomplished students of Dravidian philology before that date, but it was left to the Bishop to gather together the vast materials and build them into an orderly structure of comparative grammar, and he fulfilled his task with admirable learning and ability, so that the general conclusions which he reached regarding the mutual relations of the Dravidian tongues and their affinities with other groups of languages remain to this day unshaken. A second edition of the great work appeared in 1875, and now a third issue has been published under the editorship of the Rev. **J. L. Wyatt** and Mr. **T. Ramakrishna Pillai**. For this new edition we may well be thankful, for the book, though indispensable for the serious study of the subject, has long been out of print. It now remains to inquire in what manner the learned editors have discharged their duty, and on this point our gratitude to them must be subject to some little reservation. In most respects they have simply reprinted the second edition, omitting the part of the introduction that dealt with Dravidian literature, and adding some notes. The omission is regrettable, for although some of Bishop Caldwell's views on the history of Dravidian literature have been proved to be no longer tenable, the editors would have done better, in our opinion, to bring them up to date, and thus preserve a very interesting section of the work. They have, on the other hand, retained some pages which are totally antiquated, notably the section on Dravidian alphabets, which ought to have been ruthlessly rewritten in the light of modern palæographic science. Here and there, too, we notice errors which are not all due to the printer, such as the queer Greek $\tau\eta\varsigma \textit{idíōs λεγουμένης}$ on p. 22, carefully transliterated by the editors *tis idiōs legoumenēs*, and *śriksha* for *vriksha* on p. 44; and we must confess our regret that in general they have made little or no attempt to bring the book into line with the more assured results of modern research. Still, we must be thankful for what they have given us, and, like the bird of the Hindu adage, discriminate between the milk and the water. (See p. 237.)

Professor **Shantaram Anant Desai**, of Indore, has recently published the first part of a work entitled **The Vedanta of Shankara Expounded and Vindicated**. The

nature of the book is summarized in its title. The first two chapters of Section I. are taken up with a vigorous reply to Pandit Sitanath Tattvabhushan's attack upon Sankara's system of monism, the third and fourth with an anthology of Upanishadic texts in Sanskrit, with translation, compiled to illustrate the leading ideas in Sankara's thought. Section II. seeks "to expound the teaching of the authoritative works on the Vaidic religion," and accordingly sets forth in its ten chapters the doctrine of authority and the principles of the orthodox Vedic schools from the earliest literature down to the scholastic expositions of Sankara and his rivals, with especial reference to the central theories of Brahma-Cosmos, the relation of the individual to the universe, the law of Karma, and the activity and degree of freedom of the individual soul. The little book is thoughtful and interesting, and deserves study by all who care for the often misrepresented school of philosophy which it expounds and defends. (See p. 289.)

Sir **Ramakrishna G. Bhandarkar** has at length redeemed his long-standing promise of contribution to the "Grundriss der Indo-arischen Philologie und Altertumskunde," and his **Vaiṣṇavism, Śaivism, and Minor Religious Systems** will be received with eagerness by all students of Oriental thought. It will not disappoint their high expectations, for it has the merits that we are accustomed to find in its author—profound learning and clearness of exposition. The work is divided into two parts, the first dealing with the history of the worship of Viṣṇu, Kṛṣṇa, and Rāma, and the various cults and theologies connected therewith; the second with the corresponding cults and doctrinal systems connected with Śiva-Rudra and his family. Then follow accounts of such minor sects as the Gāṇapatyas and the Sun-worshippers, and a general summary. The book is a scholarly summary of nearly all that is to be known on these very important subjects, and is indispensable for serious readers. (See p. 244.)

We have received the first two volumes of the series of **Tantrik Texts**, published under the general editorship of the enthusiastic student of Hindu mysticism who veils his identity under the pseudonym of **Arthur Avalon**. These two volumes, which are edited by Pandit **Tārānātha Vidyāratna**, contain a series of Sanskrit works bearing on the theory and practice of Yogic and Tantric mysticism. In the first of them we have the **Tantrābhidhāna**, a collection of tracts serving as dictionaries of various branches of this literature—viz., a **Mantrābhidhāna**, a **Prakārāntara-Mantrābhidhāna**, a **Bija-nighaṇṭu**, a **Māṭṛikā-nighaṇṭu**, and **Prakārāntara-māṭṛikā-nighaṇṭu**, all explaining the esoteric meanings of the various mystic syllables used by Tāntrikas and Yogis; a **Mudrā-nighaṇṭu** teaching the postures practised by Yogis; and **Purushottama's Ekākṣharā Kosha**, a dictionary of the esoteric meaning of monosyllabic words. The second volume contains **Pūrṇānanda's Shaṭchakra-nirūpaṇa**, a manual of the Yogic theory of the dynamics of the microcosm in man, with two commentaries and notes. Both volumes are well printed and fully indexed. (See p. 252.)

Few native scholars of India have as profound a knowledge of Vaishṇava theology as the learned **Govindāchārya Svāmi** of Mysore; but in his recent work **Mazdaism in the Light of Vishnuism** the Svāmi has ventured into a new field, and we must regretfully confess that in our opinion his excursion has not proved very happy. In plain words, he has got out of his depth. His thesis is that both Zoroastrianism and Vaishṇavism are in origin identical, and both are monotheistic; and he seeks to prove this by a series of arguments that bid defiance to the established rules of comparative philology. For example, he tells us that *Ahura-mazda* represents a Sanskrit *Asura-marda*, and hence is *Kṛishṇa*; he equates *Akarana* and *Kṛishṇa*, *Angra* and *Ugra*, *Behesht* and *Vaikunṭha*, and gives a host of other imaginary parallels which would drive the professional philologist into raving madness. Such a method cannot claim to be scientific, and it is a pity that the learned author should have devoted his valuable energies to it; but as a document of a certain phase of modern Indian thought the book is interesting. (See p. 252.)

The Ganita-sāra-saṅgraha of Mahāvīracārya, edited with translation and notes by Rao Bahadur **M. Rangacharya**, the distinguished Sanskritist of Madras, is a work of high importance for the history of Indian mathematics. Mahāvīra flourished under the Rāshtrakūṭa King, Amogha-varsha Nṛpa-tunga—i.e., about the middle of the ninth century A.D.—and hence his book, now published for the first time, marks a stage intermediate between the more famous treatises of Brahma-gupta (seventh century) and Bhāskara (twelfth century). It contains eight chapters, treating respectively of terminology, arithmetical operations, fractions, miscellaneous problems in fractions, rule of three, mixed problems, measurement of areas, and calculations connected with shadows. Professor **David E. Smith**, of the Columbia University, contributes an introduction, in which he points out that the text thus ably edited and translated by Rao Bahadur Rangacharya proves “that India developed an algebra of her own; . . . that India influenced Europe in the matter of algebra more than it was influenced in return; that there was no native geometry really worthy of the name; that trigonometry was practically non-existent, save as imported from the Greek astronomers; and that whatever of geometry was developed came probably from Mesopotamia rather than from Greece.” (See p. 251.)

The Sarva-siddhānta-saṅgraha (or, to give it its full title, “Sarva-darśana-siddhānta-saṅgraha”) has been for some time known to Sanskritists as a work of considerable importance. It summarizes the philosophical and theological doctrines of the chief Indian schools of thought, and is ascribed to the great Śāṅkara Āchārya. In any case, it is considerably earlier than the fourteenth century, and was used as one of his sources by the famous Sāyaṇa-Mādhava in writing his Sarva-darśana. Professor **M. Rangacharya** has, therefore, done well to turn his attention to it. He has given us a carefully edited text, together with an English translation, introduction, and glossary, for which students of Indian literature and thought will be very grateful. It is inter-

esting to observe that he makes a strong plea for the authorship of Śaṅkara, though his arguments, we venture to think, are not absolutely convincing.

Mr. T. Werner Laurie announces a new series of translations of the masterpieces of Oriental philosophy and literature. The first volume of the series, which we have received, is a new translation of the **Śatakas of Bhartṛihari**, by Mr. **J. M. Kennedy**, who has already written a book on the philosophies of the East. Mr. Kennedy's translation is an excellent prose one, and admirably adapted to the purpose he has in view. It is, of course, quite impossible to reproduce anything of the literary beauty of Bhartṛihari's miniatures in English prose, but Mr. Kennedy's concern is rather with the matter as a contribution to our knowledge of Indian philosophy than with the form as a contribution to English literature. The translation includes a slightly modified version of the "Śringāra Śataka," which has, as far as we know, not previously appeared in English. It is an integral and necessary part of Bhartṛihari's work, and, indeed, might better have been placed by Mr. Kennedy before the "Vairāgya Śataka," for which Bhartṛihari prepares himself in its concluding stanzas. Mr. Kennedy has written a long preface to his translation, in which he gives a very clear outline of the fundamental principles of Indian philosophy, a knowledge of which is necessary for the understanding of Bhartṛihari's ideas. There is little to criticize in this lucid synopsis, unless it be the statement (p. 13) that it is safe to say the Vedas are at least seven thousand years old; nor do we think that the presence of the Bhāgavadgīta in the Mahābhārata is as surprising as if a chapter from the New Testament had found its way into the "Iliad" (p. 32). The Mahābhārata is itself smṛiti, and the Bhāgavadgīta is only the best known of many similar philosophical discussions that have been incorporated in it. Mr. Kennedy is on very debatable ground when he says (p. 33) that it is more likely that the New Testament borrowed from the Bhagavadgītā than *vice versa*. There is no necessity to suppose borrowing on either side. Bhartṛihari himself hardly receives sufficient attention from Mr. Kennedy. Very little is known of his life, but it is certainly wrong to say (p. 53) that he flourished in the eighth or ninth century A.D., for he is mentioned by I-Tsing, and must therefore have lived before.

We have much pleasure in calling the attention of our readers to the numbers of the **Trivandrum Sanskrit Series**, which have been issued under the energetic and able editorship of Pandit **T. Gaṇapati Śātri** during the last year. No. 13 is a drama, the "Subhadrādhanañjaya" of Kulasekhara Varmā, an ancient King of Kerala, and author of a similar work, the "Tapatī-saṃvaraṇa," which was lately published as No. 11 of this series. Both are furnished with a commentary. No. 14 is the well-known "Nīti-sāra," or Compendium of Political Science, by Kāmandaki, with a commentary by Śaṅkarārya. Nos. 15, 16, and 17, are especially interesting, and, indeed, exciting, for they are ascribed by the editor on internal evidence to the poet Bhāsa, who is famous on account of the admiring references to him in classical writers, but

has hitherto been only a name. They are dramas, with the titles "Svapna-vāsavadatta," "Pratijñā-yaugandharāyaṇa," and "Pañcha-rātra." No. 18 is the "Nārāyaṇīya," a much admired poem in adoration of Viṣṇu by Nārāyaṇa Bhaṭṭa, with commentary by Desa-mangala Vārya; and No. 19 consists of "Māna-meyodaya," a handbook of the Pūrva-mīmāṃsā philosophy commenced by the same author, and completed by another, Nārāyaṇa, a pandit at the Court of Raja Māna-veda of Calicut. The editor and the Government of Travancore, under whose authority the series is being published, deserve congratulations on the successful results of the year's work.

Sri Ananda Āchārya has produced in **The Saṁhitā** a translation of the "Ashtāvakra-saṁhitā," a well-known Sanskrit poem giving in the form of a dialogue between the sage Ashtāvakra and King Janaka a popular exposition of the doctrines of the monistic Vedānta. The version on the whole fairly represents the original text. Not seldom it becomes rather a paraphrase than a translation, in order to render the matter more readily intelligible to the non-specialist general reader. The Āchārya is, perhaps, justified in doing this, but it would have been better if he had warned his readers beforehand, or had put the additional matter in brackets or notes.

Mr. R. V. Khedkar's Handbook of the Vedant Philosophy and Religion has, the author tells us, been published at the request of many of his friends in Europe in the hope that it may be a help to students. The work falls into two parts, the first dealing with the terms and principles of Vedānta philosophy, and the second with its ethics, corresponding to the philosophic and religious aspects of the system. The subject is very lucidly treated, a feature of the book being the illustrative quotations from many sources, which show the author's wide reading and grasp of the subject. The book can be thoroughly recommended to all in search of an introductory compendium of the principles of Vedānta. It has been carefully printed at the Kolhapur Mission Press. An index would have added to its value.

There seems to be no end of the making of translations of the **Bhagavad-Gita**. The latest is by **Swāmi Paramānanda**, and comes from the Vedānta Centre, Boston, U.S.A. It forms an attractive little volume, and if not destined to supplant the standard translations, will be of particular use to the beginner in Sanskrit, as it follows the Sanskrit text very closely, though never at the expense of the English.

The Indian Theatre, by **E. P. Horowitz**.—This work professes to be "a brief survey of the Sanskrit drama" from the earliest times to the present day. The author's aim, he tells us, has been "to touch the very soul of the old Sanskrit plays," but this can hardly be done, as he does, by paraphrasing their stories in a bowdlerized form, and presenting them "in modern garb to attract the modern mind." It is rather the soul of the reader familiar with the originals that is touched—and to the quick. The author gives the plots of a number of well-known plays in his own language. It is impossible for the reader to gain an idea of the dramatic vigour of the **Mṛiccha-**

kaṭika, for example, or the tenderness of Śakuntalā from Mr. Horowitz's florid prose epitomes. The first chapter, where a few general observations on the characteristics and affinities of the Sanskrit drama might have been expected, is devoted to an account of a "first night" at the Court of a King "Vikrama," which, we must warn the uninitiated, is entirely a product of the author's imagination. The lengthy footnotes do credit to the author's wide reading, but, like some sections of the book itself, have little to do with the subject. He has attempted to cover much too wide a field in the small space at his disposal. We have surely long passed the days when every writer on an Indian subject thought it necessary to include a chapter on "Aryan Roots."

Those who open Professor **H. G. Rawlinson's** volume of **Indian Historical Studies** in the hope of finding ponderous "Forschungen" of the highly technical type which has become fashionable will be somewhat disappointed, for it would have been more appropriate to call the contents "Sketches"—and very readable and agreeably written sketches they are. The book is made up of ten essays, respectively discussing Gautama Buddha; Asoka, the Maurya Emperor; the Indo-Greek dynasties which reigned in the Panjab in the second century B.C., and later down to Kadphises; Chinese pilgrims in India, notably Fa Hian and Hiuen Tsang; the Indian and other travels of Ibn Batuta; Akbar, the most magnificent philosopher that ever sat upon a throne; Shivaji the Maratha, the much-maligned and much over-praised freebooter King; Robert Knox, the Puritan trader, whose record of twenty years' imprisonment in Ceylon throws instructive light on the inner condition of the Kandyan kingdom in the seventeenth century; Ranjit Singh, and the Sikh nation that his genius created; and, lastly, the alleged foreign influences in the civilization of ancient India, which Professor Rawlinson regards as very slight. Obviously, these essays cover much ground that is highly debatable—for example, that on the Buddha, where the author uncompromisingly espouses the claims of the rationalistic Hīna-yāna to maintain the well of Buddhism pure and undefiled; and the paper on foreign influences, where almost every page bristles with uncertain points—but they are all worth reading, and the book is well illustrated by seven full-page plates and a map.

Those who remember Captain **Claude-Lafontaine's** brightly written book of travel sketches, **À Travers l'Inde**, will not be surprised to see that it has reached a second edition (1913), a copy of which we have received. The author gives a vivid account of his impressions of a short stay in India. Landing at Bombay, he went via Ahmadabad to Amritsar, thence to Delhi, and then via Benares to Calcutta, concluding his tour with visits to Pondicherry and Ceylon. Captain Claude-Lafontaine seems to have carefully prepared himself for his journey, as his knowledge of Indian history and life shows, for he sees everything with an appreciative eye, and misses nothing worthy of note. The work is a most interesting account of India and English rule from the French point of view. Of special interest is the author's account

of the Indian army and the problem of the defence of India as it strikes a foreign officer. Rumpf Singh (p. 153) is surely a misprint for Ranjit Singh. However much we may share Captain Claude-Lafontaine's admiration for Kipling, we can hardly credit him with first applying the name "pigtail" to Chinamen (p. 211).

One of the best features of the excellent **Bulletin de l'École Française d'Extrême-Orient** is its bibliographies, and bibliography constitutes the main material of No. 9 of its twelfth volume. Here we have a comprehensive review of recent literature, classified under the heads of Indo-China, India, China, Japan, Central Asia, and Miscellanea, followed by an official chronicle, *documents administratifs*, and a full index. The bibliographic notes naturally vary from simple catalogue entries to such detailed reviews as those of the recent publications on the date of Kaniška, the Manichæan text from China edited by MM. Chavannes and Pelliot, Miao Ts'üan-suen's Catalogue of rare books in the library of the Ministry of Public Instruction, the Kwo-hio Hwei-K'an, etc. (See p. 311.)

Tome XIII., No. 2, of the **Bulletin de l'École Française d'Extrême-Orient** is an archæological number. M. Jean de Mecquenem contributes in it a careful architectural study in "Les Bâtimens Annexes de Běñ Mālā," to which is appended a note by M. George Cœdès on the iconography of these buildings. The two annexes here discussed lie to the south of the temple of Běñ Mālā, which in beauty challenges comparison with the more important and imposing structure of Añkor Vat. The sculptures of the annexes represent figures and scenes of Śaiva and Vaiṣṇava mythology and epic legend with considerable success, and some of the decorative designs are remarkably elegant. The value and lucidity of the paper are much enhanced by the fourteen plates appended to it. (See p. 311.)

Heft III., Jahrgang 2, of the **Ostasiatische Zeitschrift** is again a good number. It opens with an interesting little paper by M. Winternitz on the Jātakas, and the part played by them in the history of the literature and art of India and other countries, apropos of Dutoit's new translation of the Pali text. M. W. Visser continues his exhaustive study on the Bodhisattva Ti-tsang or Jizō in China and Japan, passing under review the semi-Buddhist literature dealing with this Bodhisattva, the magic and divination connected with his cult, the worship of Ti-tsang as a deified monk, the Chinese legends concerning his place in heaven and hell, and the history of the cult in China. Julius Kurth gives the second instalment of his studies on the art of wood-cut illustration in Japan, dealing with the Kwaigetsudō family. Next comes a biographical notice by P. de Prunelé of Father Acunha, *alias* U Li, a Chinese convert to Christianity who was born in 1631 and died in 1718, and in his earlier years gained a considerable reputation as a painter, which has survived to this day; and V. Goloubew contributes under the title of "Notes sur quelques Sculptures Chinoises" some valuable remarks on the history of Chinese art. Several other notes, with reviews and bibliography, complete the number, which, as usual, is well illustrated. (See p. 314.)

46, GREAT RUSSELL STREET, LONDON, W.C. (opposite the British Museum).

Les Pères du Système Taoïste.—This is the second volume of “Le Taoïsme,” which is itself only one branch of the encyclopædic work of translated Chinese texts that is being steadily built up by Dr. **Léon Wieger**. However much we may admire the restless activity of this learned Jesuit, and however convenient it may be to have the chief works of Chinese antiquity presented to us in this form, with the text on one side and the translation on the other, one cannot but deplore the haste and negligence which are all too clearly visible throughout. Here we have three authors—Lao Tzŭ, Lieh Tzŭ, and Chuang Tzŭ—representing, perhaps, the highest achievements of purely philosophic thought amongst the Chinese. Surely it is only fair to such writers that they should be placed before the European public with the strictest possible accuracy, without the addition or the suppression of a single sentence; yet we find Dr. Wieger condensing, altering, omitting at his own sweet will, thereby, it is needless to say, gravely affecting the meaning or spirit of innumerable passages. What makes matters worse, it is precisely the most difficult portions of the text that are constantly omitted in the translation, so that this literary vandalism becomes something dangerously like dishonesty—the besetting sin of those who apply themselves to the task of translating Chinese without the patience and perseverance which it demands even from the most experienced. Readers must be warned, then, that Dr. Wieger’s translation *d’après les commentaires et la tradition taoïste* is, after all, only a paraphrase of the original, and not a particularly good one at that. If he attaches any value to the reputation of a scholar, he must be content to go more slowly for the future. (See p. 253.)

La Chine et le Mouvement Constitutionnel.—M. **Jean Rodés**, who will be remembered as the author of the clever work, “La Chine Nouvelle,” dealing with the events immediately following the Russo-Japanese War, has now brought out a sequel, which carries us down to the outbreak of the Revolution in 1911. A third volume is promised on the subject of the Revolution itself. As in his former book, M. Rodés begins with a clear and detailed exposition of the facts, so far as these are obtainable; and in a second part entitled “Les Hommes” adds a psychological commentary, so to speak, which estimates the real degree of importance attaching to the events he has chronicled. This second part, filled with the personal observations of a keen and witty Frenchman, is certainly most piquant, and will appeal to that class of reader who is not attracted by official documents and the niceties of constitutional reform. (See p. 195.)

The Old Testament and Modern Criticism, by the Rev. **Andrew Craig Robinson**, is a series of six addresses which were delivered as the Donnellan Lectures for 1912-13 in Trinity College, Dublin. The author makes in them a vigorous assault upon the Biblical critics, and some of his slashing blows are telling. In the first lecture he dwells upon the story of Abraham and Hagar, which he takes as a test case, pointing out its essentially Babylonian features, which are explicable only in the light of contemporary Babylonian law and custom, and incompatible with the theory of a late composition. Next he

dwells upon the absence of the name "Jerusalem," of all mention of ritual song, and of the title "Lord of Hosts," from the Pentateuch—certainly hard nuts for the Graf-Wellhausen school to crack. The second lecture deals with the Pentateuchal rituals, and finds in them evidence of an earlier date than in those of the Temple. The third discusses chapters XXXVI.-XXXIX. of Isaiah, and argues for the authorship of Isaiah, son of Amoz; while the fourth weighs the evidence for the existence of a second Isaiah, and, of course, finds it wanting. Lecture the fifth argues ingeniously, but not very convincingly, for the personality of Daniel, and adduces some rather more plausible evidence for accepting the historical data on the fall of Babylon given in the book ascribed to him; and, finally, we have a lecture on Darius the Mede, arguing that the *Cyropædia* of Xenophon rests on a basis of historical fact, and that "Darius the Mede" is identical with Cyaxares II. We cannot follow all the arguments of the author with equal approval, but he has certainly scored some telling points against the modern critics, and his energetic polemic well deserves to be read and considered. (See p. 292.)

Vom Judentum : Ein Sammelbuch. Herausgegeben vom Verein jüdischer Hochschueler Bar Kochba in Prag.—This volume contains essays contributed by some of the best Jewish writers in German-speaking lands on the most burning questions in Western Judaism of to-day. The problems of religion and nationality, the experience of the past and the hopes and fears for the future, the aims and the means of the old and of the new movements in Judaism, are the subject of interesting discussions. Jacob Wassermann, Gustav Landauer, Martin Buber, Max Brod, and others, are names well known to all scholars and readers in Germany. All of them are influenced by the idea of the Jewish nationality, all of them are full with enthusiasm, all of them are discontented with the course of events in the present, all of them are expecting a great change in the life of their people, all of them agree that Judaism of to-day is alive, and there must be a great future for the teachings and sayings of the old Jewish thinkers and prophets. The largest part of the book is, of course, dedicated to the history and the aspects of Zionism, and, indeed, one of the essays has become already famous by the striking protest made by a conservative member of the Zionist party at the last Zionist Congress in Vienna. This is the essay of Adolf Boehm ("The Change in Zionism"). Although the essays are written in a popular form, and the writers take up an attitude to which all cannot assent, nevertheless everybody who would understand the thoughts and ideas of young Israel, or is interested in the so-called Jewish question of our time, either in its theological, its social, or its philosophical aspect, will read the contributions with pleasure and benefit. It is not too much to say that there are in the volume a few grains that may fertilize the work of historians and theological writers, as well as clear opinions on Judaism in thinking readers at large.

In **The Yalkut of R. Machir bar Abba Mari on Joel, Zephaniah, Haggai, and Malachi**, edited for the first time from the unique manuscript, Harley 5,704, in the British Museum, by **A. W. Greenup, D.D.,¹Litt.D.**, the author gives the

continuation of R. Machir's compilation, and completes the edition of the Yalkut on the Minor Prophets. The usefulness of the author's work is generally recognized, and this volume will also be thankfully received by all scholars interested in the subject. The edition offers valuable aid to all those who seek for the explanations of the rabbis to the Minor Prophets, and are unable to find them in the original works, as well as to those who are dealing with the teaching of the scribes of the synagogue in the first centuries; and last, but not least, to those who need the material to improve the connected texts in Talmud and Midrash. These texts are most important in order to understand the relations between early Christianity and Judaism on one side, and on the other hand for comparison with the ideas of the Church-fathers.

In **Songs of the Jewish Church** the author, the Rev. J. T. Pinfold, presents to Bible students, professional and unprofessional, a useful manual for the study of the Psalms. After a general introduction, he deals with the questions of the nature of the Psalms, their authorship and dates, the formation of the Psalter, its poetry and music, and the titles of the several poems, thence passing on to the consideration of the religious ideals inspiring them, notably their conception of God and man, sin and the fruits of sin, the personal relation of the poets to the Deity, their ideas of a future life, the imprecatory Psalms, the Messianic ideal in others, and, lastly, the use of the Psalter in the Christian Church. Both the literary and the technical problems involved in the study of the Psalter are almost infinite, and Mr. Pinfold makes no claim to have attained a Teutonic "intensivity"; but his treatment is thoughtful and his attitude generally sober and judicious. (See p. 187.)

Al-Hilal, November, 1913, Vol. XXII., No. 2. (See p. 310.)

Al-Machriq, November, 1913, Vol. XVI., No. 11, contains: Louis Veuillot: à l'Occasion du Centenaire de sa Naissance, by P. L. Cheïkho.—L'Eglise d'Antioche sous les Apôtres, by P. Salman.—Fragment de Monument Funéraire Syrien, by S. Ronzevalle.—Une Excursion au Tour 'Abdîn, by T. Armalé.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 310.)

American Journal of Semitic Languages and Literatures, October, 1913, Vol. XXX. No. 1, contains: Source Study and the Biblical Text, by A. T. Olmstead.—The Ordeal in Numbers, Chapter v., by J. A. Bewer.—Business Documents of the Hammurabi Period (III.), by L. Waterman.—Book Notices.—etc., etc. (See p. 310.)

Asie Française, October, 1913, Vol. XIII., No. 151, contains: La Mort de M. Rodier.—La France et les Chemins de Fer de l'Asie Turque.—La Question des Réformes Arméniennes.—Le Consortium et les Emprunts Industriels Chinois, by Kat.—Les Droits de la France à Mascate.—Les trois Principaux Projets Politiques du Gouvernement Yunnanais, by A. Maybon.—Taro Katsoura.—Indochine.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 311.)

46, GREAT RUSSELL STREET, LONDON, W.C. (opposite the British Museum).

Baptist Missionary Review, October, 1913, Vol. XIX., No. 10, contains: The Outlook in Turkey, by "Caledonia."—In the Inland Sea, by C. K. Harrington.—Work among Women in Bihar, by Miss M. B. Whittaker.—Student Work, by E. C. Worman.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 311.)

Beiträge zur Assyriologie und Semitischen Sprachwissenschaft, Band IX., 2^{te} Hälfte, contains: The Origin and Development of Babylonian Writing, by Geo. A. Barton.—Part II.: A Classified List of Simple Ideographs, with Analysis and Discussion.—etc., etc. (See p. 311.)

Biblical World, October, 1913, Vol. XLII., No. 4, contains: Editorial.—Some Moral Aspects of the Woman Movement, by W. Rauschenbusch.—Social Significance of Christianity in Modern Asia (II.), by Ch. R. Henderson.—The Message of the Miracles to Modern Minds, by G. H. Hubbard.—The Beginning of the Christian Movement, by L. Phillips.—The Version of 1611: Propriety of Calling it the "Authorized Version," or "King James's Version," by L. F. Gruber.—Current Opinion.—Book Notices.—etc., etc. (See p. 311.)

Biblical World, November, 1913, Vol. XLII., No. 5, contains: Editorial.—Federal Unity: its Grounds and its Significance, by Ch. S. Macfarland.—Social Significance of Christianity in Modern Asia (III.), by Ch. R. Henderson.—Bergson and the Philosophy of Religion, by E. C. Wilm.—The Old Testament Doctrine of Social Opportunity, by S. Z. Batten.—The Source of our Information regarding the Life of Jesus, by L. H. Miller.—Current Opinion.—The Book of the Month.—Book Notices.—American Institute of Sacred Literature.—etc., etc. (See p. 311.)

Brahmavadin, June, 1913, Vol. XVIII., No. 6, contains: The Divine Madness of Sita's Yearning Love, by S. G. Iyengar.—Tattwamasi from the Standpoint of Ramanuja, by A. P. Iyer.—Ode to India, by K. S. R. Sastri.—The Life of Swami Vivekananda.—Thoughts of a Vedantin.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 311.)

Calcutta Review, October, 1913, No. 274, contains: Some Lighter Aspects of Early Modern India, by E. F. Oaten.—The Alphabet of the Future, by T. G. Aravamuthan.—The Armenians in Bengal, by H. W. B. Moreno.—Ethical Values in Indian Thought, by W. S. Urquhart.—The Mohurram.—The Moslem Feast of Mourning, by A. F. M. Abdul Hafeez.—A Study of Indian Art, by H. P. Ghose.—Social Conditions in Calcutta (III.), by D. L. Monro.—Reviews of Books.—etc., etc. (See p. 311.)

Chinese Recorder, September, 1913, Vol. XLIV., No. 9, contains: Editorial Comment.—The Chinese Idea of Righteousness, by T. H. Lee.—German Mission Work in Tsingtao, by C. J. Voskamp.—The Use of the Press as an Evangelizing Agency, by the Earl H. Cressy.—Memorizing a Language: its Psychological Principles, by Th. F. Cummings.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 311.)

Chinese Recorder, October, 1913, Vol. XLIV., No. 10, contains: Editorial Comment.—Medical Schools in China, by J. B. Neal.—Why we Need Medical Schools, by R. J. Shields.—The Medical College, by O. L. Kilborn.—Education and Sanitation, by A. Stanley.—The Work of the Catholic Church in China, by J. de la Serviere.—Our Book Table.—Missionary News.—etc., etc. (See p. 311.)

Expositor, December, 1913, Vol. XXXIX., No. 36, contains: A Reply to Principal Skinner, by J. Dahse.—The Patience of Job (St. James v. 2), by A. Carr.—The Present Position of Old Testament Criticism, by A. C. Welch.—The Forms of Hebrew Poetry, by G. B. Gray.—The Sanity of the "Eschatological" Jesus, by A. Schweitzer.—etc., etc. (See p. 311.)

Expository Times, November, 1913, Vol. XXV., No. 2, contains: Notes of Recent Exposition.—The So-called Biblical Greek, by J. R. Harris.—The Great Text Commentary.—New Testament Fragments from Turkestan, by L. H. Gray.—In the Study.—The Importunate Widow and the Alleged Failure of Faith, (I.) by B. B. Warfield.—Recent Foreign Theology.—Literature.—Contributions and Comments.—etc., etc. (See p. 311.)

Expository Times, December, 1913, Vol. XXV., No. 3, contains: Notes of Recent Exposition.—The Biological Control of Life, by J. A. Thomson.—The Great Text Commentary.—The Revision of the Prayer-Book Psalter, by F. H. Woods.—Literature.—Ancestor-Worship and the Deification of Babylonian Kings, by T. G. Pinches.—The Importunate Widow and the Alleged Failure of Faith, (II.) by B. B. Warfield.—Contributions and Comments.—etc., etc. (See p. 311.)

Geographical Journal, November, 1913, Vol. XLII., No. 5, contains: British East Africa, by G. F. Archer, and C. N. French.—A Journey in Mazanderan (from Resht to Sari), by H. L. Rabino.—The Farafra Depression and Bu Mungar Hattia, by W. J. Harding-King.—Across the Chung-tien Plateau, by F. Kingdon Ward.—New Land North of Siberia.—Geography at the British Association, by E. A. Reeves.—Reviews.—etc., etc. (See p. 312.)

Hindustan Review, September, 1913, Vol. XXVIII., No. 169, contains: Indian Progress and Anglo-Indian Opinion (I.), by B. Narayan Dar.—The Passing of the Shah (II.), by the late A. Hamilton.—European Intercourse with India after the Christian Era, by P. Ch. Ghosh.—Buddhist History and the Barabar Hills, by V. H. Jackson.—Sir Robert Chambers, by S. Chunder Dey.—Land Revenue Policy in Madras, by A. P. Patro.—The First Andhra Conference, by H. H. Row.—Scientific Research in India, by Feroz-ud-din Murad.—The Books of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 312.)

Hindustan Review, October-November, 1913, Vol. XXVIII., Nos. 70-71, contains: Indian Progress and Anglo-Indian Opinion (II.), by B. N. Dar.—European Intercourse with India during the Middle Ages, by P. Ch. Ghosh.—The Anti-Bengali Crusade, by a Lover of Bengal.—Rabindra Nath Tagore: an Appre-

ciation, by H. Nath Maitra.—The History of the Portuguese Oppression in Bengal, by J. Nath Sen.—A Short View of Great Questions, by K. L. L. Oza.—Scarcity of Cattle in India, by S. Kamath.—Siva Sankar Sahay: a Study, by R. N. Sinha.—The Sylvatica Indica (II.), by H. S. Rao.—The Book of the Month.—Views and Reviews.—Miscellaneous.—etc., etc. (See p. 312.)

Indian Forester, October, 1913, Vol. XXXIX., No. 10, contains: The Patriata Ropeway, by H. M. Glover.—Fruit Culture in Kulu (Punjab), by G. Ditta Mal.—A Method of Making Rough Estimates for Roads in Hilly Country, by J. D. Maitland Kirwan.—Natural Extension of Sundri Areas in the Sunderbans, by R. C. Bhattacharji.—Review.—Correspondence.—etc., etc. (See p. 312.)

Indian Forester, November, 1913, Vol. XXXIX., No. 11, contains: Sylvicultural Systems of Regeneration in Chir Pine Forests, by E. A. Smythies.—Some Mineral Salts as Fish Poisons, by P. Singh.—Fire Protection in the Tropics, by H. C. Walker.—Correspondence.—Extracts.—etc., etc. (See p. 312.)

Indian Review, October, 1913, Vol. XIV., No. 10, contains: United India, by Mrs. Annie Besant.—Indians in South Africa, by the Editor.—India and Imperial Preference, by V. G. Kale.—Hindu Religious Endowments, by K. G. Krishnaswami Aiyar.—The Life and Teachings of Sri Satakopa, by C. R. Srinivasarangachary.—The Hindu Moslem Entente, by S. Ch. Banerjee, M. Hague, and N. S. Mahommad.—A View of Sankara, by T. Rajagopalachariar.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Indians outside India.—Departmental Reviews and Notes.—Book Received.—etc., etc. (See p. 312.)

Indian Thought, Vol. V., No. 4, contains: The Nyāya Philosophy of Gauṭama: Sāḍholal Lectures.—Translation of the Nyāya-Sūtras of Gauṭama.—Translation of Khaṇḍanakhaṇḍakhādyā.—etc., etc. (See p. 312.)

Islam (Der), October, 1913, Vol. IV., Part IV., contains: Die Aulād-'Ali-Beduinien der Libyschen Wüste, by P. Kahle.—Die Faraḡ ba'd aš-Šidda-Literatur. Von Madā'inī († 225 H.) bis Tanūhī († 384 H.). Ein Beitrag zur arabischen Literaturgeschichte, by A. Wiener.—Samarra und die Ornamentik der Moschee des Ibn Tūlūn, by S. Flury.—Kleine Mitteilungen und Anzeigen.—Kritische Bibliographie.—etc., etc. (See p. 312.)

Journal of the Anthropological Society of Bombay, 1913, Vol. X., No. 1, contains: North Indian Children's Games and Demon-Cultus, by Sarat Chandra Mitra.—The Funeral Ceremonies of the Nagar Brahmans of Kutch, Kathiawad and Gujarat, by S. S. Mehta.—Further Notes on Sorcery in Ancient, Medieval and Modern India, by Sarat Chandra Mitra.—Holiká Celebration, by S. S. Mehta.—Proceedings of Meetings.—etc., etc. (See p. 312.)

Journal of the Ceylon Branch of the Royal Asiatic Society, 1912, Vol. XXII., No. 65, contains: Notes on a Dutch Medal, by P. E. Picris.—The Date of

King Bhuwanéka Báhu VII., by P. E. Pieris.—Ceylon Archives at the Cape of Good Hope, by R. W. Lee.—Vijaya Báhu VI., by S. de Silva.—Inscriptions at St. Thomas's Church, Colombo, by P. E. Pieris.—Inscription at Kèragala, by S. de Silva.—etc., etc. (See p. 312.)

Journal of the Manchester Egyptian and Oriental Society, 1912-13, contains: Position of the Society at the End of Session 1912-13.—Proceedings of the Session.—News from Excavators.—The Land of Alashiya and the Relations of Egypt and Cyprus under the Empire (1500-1100 B.C.), by H. R. Hall.—Kummukh and Commagene, by L. W. King.—A Political Crime in Ancient Egypt, by A. H. Gardiner.—Religion of the Achæmenid Kings, by L. C. Casartelli.—The Ancient History of the Near East: a Review, by C. L. Bedale.—Notes on Philology.—etc., etc. (See p. 312.)

Journal of the Polynesian Society, September, 1913, Vol. XXII., No. 3, contains: The Lore of the Whara-Wānanga.—Grammar of the Language of Ulawa, Solomon Islands, by W. G. Ivens.—A Tikopia Vocabulary, by W. J. Durrad.—Tuhoe: the Children of the Mist, by E. Best.—Notes and Queries.—etc., etc. (See p. 312.)

Light of Truth, or the Siddhānta Dipikā and Agamic Review, July, 1913, Vol. XIV. No. 1, contains: Tamil Classics and Tamilagam, by S. S. Bhārathi.—Mentoids and Electrons, by E. L. Larkin.—Saint Jnāna Sambandar, by M. S. Purnalingam Pillai.—The Agamic Bureau Notes.—etc., etc. (See p. 313.)

Light of Truth, or the Siddhānta Dipikā and Agamic Review, August, 1913, Vol. XIV., No. 2, contains: Vina-Venba.—The Evolution of Tamil Viruttams.—Women, and what to do for them.—Nammalvar's Tiruviruttam.—Purananuru.—Notes.—etc., etc. (See p. 313.)

Madras Christian College Magazine, October, 1913, Vol. XIII., No. 4, contains: Nobler Cares (I.), by G. H. Leonard.—Dante and Italian Nationality, by F. W. Buckler.—Sanskrit Phonetics, by K. K. Aiyangar.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 313.)

Madras Christian College Magazine, November, 1913, Vol. XIII., No. 5, contains: Nobler Cares (II.), by G. H. Leonard.—The Ancient History of Conjeevaram (I.), by K. V. S. Aiyar.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 313.)

Maha-Bodhi Journal, September, 1913, Vol. XXI., No. 9, contains: Japan's Duty to the World.—The Religions of Ceylon.—A Secret about Ceylon.—The Danger of White Peril.—In Memoriam.—News and Notes.—etc., etc. (See p. 313.)

Maha-Bodhi Journal, October, 1913, Vol. XXI., No. 10, contains: Subha Sutta.—The Primary Properties of the Material World.—Religion and Revolution.—

Taxila.—The Rangoon College Buddhist Association.—Matter in Buddhist Philosophy.—The Social Gospel of the Buddha.—News and Notes.—etc., etc. (See p. 313.)

Man, November, 1913, Vol. XIII., No. 11, contains: Shongo Staffs, by J. W. Scott Macfie.—An Unusual Form of Tiki, by J. Edge-Partington.—Moriori in New Zealand, by A. Keith.—Reviews.—Proceedings of Societies.—etc., etc. (See p. 313.)

Man, December, 1913, Vol. XIII., No. 12, contains: A Few Notes on the Wasanyé, by A. Werner.—The Origin of the Dolmen, by G. Elliot Smith.—Ancient Mealing Holes at Jebelain, Sudan, by H. W. Seton-Karr.—India: Secret Bargaining, by T. C. Hodson.—Measurements of Nkokolie, Cross River, Southern Nigeria, by P. A. Talbot.—Reviews.—etc., etc. (See p. 313.)

Message of the East, October, 1913, Vol. II., No. 10, contains: The Universal Message.—The Personal God and the Absolute.—Kena Upanishad, (I.) translated and commentated by Swami Paramananda.—New Books.—etc., etc. (See p. 313.)

Message of the East, November, 1913, Vol. II., No. 11, contains: The Universal Message.—Self-Abnegation and Realization.—Kena-Upanishad, (II.) translated and commentated by S. Paramananda.—Reports.—etc., etc. (See p. 313.)

Modern Review, November, 1913, Vol. XIV., No. 5, contains: Frontispiece.—The Vitality of Hindu Civilization, by a Bengali Brahman.—The Nature of the Good, by W. Wellock.—Huxley's Letters, by H. Cox.—The Behar University, by S. K. Bukhsh.—Reviews and Notices of Books, by K. M. Jhaveri.—Satire in Art, by S. Gupta.—The Data of Ancient Indian Geography in Sukraniti, by B. K. Sarkar.—Some Economic Theories of Hindu India, by K. P. Jayswal.—A Note on the Proposed Technological Institute for Calcutta, by N. R. Sircar.—An Indian Wrestler in the West, by M. R. Rao.—Notes.—etc., etc. (See p. 314.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, July-August, 1913, Vol. LVII., Parts VII.-VIII., contains: Drei neue Bücher über Rahel Lewin, by Miss G. Ebstein.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Die Familie Schemtob in ihren Beziehungen zur Philosophie, by J. Guttmann.—Die Judengesetzgebung Friedrich Wilhelms II., by R. Lewin.—Die russische Regierung und die west-europäischen Juden, by J. Hessen.—Besprechung.—etc., etc. (See p. 314.)

Monde Oriental, Vol. VII., Fasc. I., contains: Aus Badr ad-dīn Abū Muḥammad al-Ḥasan bin 'Umar bin Ḥabīb's Durrat al-aslāk fī daulat al-atrāk (I.), by P. Leander.—En Remilapsk text från år 1716 (Un texte Lapon de Kémi de l'An 1716), by K. B. Wiklund.—etc., etc. (See p. 314.)

Monist, October, 1913, Vol. XXIII., No. 4, contains: Christian Elements in the Bhagavadgita, by R. Garbe.—The Accessibility of Buddhist Lore to the

Christian Evangelists, by A. J. Edmunds.—The Monism of the German Monistic League, by O. Herrmann.—Criticisms and Discussions.—etc., etc. (See p. 314.)

Open Court, October, 1913, Vol. XXVII., No. 689, contains: Frontispiece.—Primitive Ways of Thinking, with Spécial Reference to Negation and Classification, by J. Royce.—Some Aspects of Samuel Butler, by M. Jourdain.—Greek Art in India, by P. Carus.—The Orient and World Peace, from an Oriental Point of View, by B. Koomar Roy.—Orient and Occident, by P. Carus.—Book Reviews.—etc., etc. (See p. 314.)

Open Court, November, 1913, Vol. XXVII., No. 690, contains: Frontispiece.—The Mother Goddess, by P. Carus.—Omar Khayyam and Christianity, by W. C. Green.—Omar Khayyam and the Transiency of Life, by P. Carus.—Apollos, the Disciples at Ephesus, and Dr. W. B. Smith's Theory, by A. Kampmeier.—Professor Loofs on "What is the Truth about Jesus?" by Dr. W. B. Smith.—Currents of Thought in the Orient, by B. K. Roy.—etc., etc. (See p. 314.)

Ostasiatische Zeitschrift, October-December, 1913, Vol. II., Part III., contains: Die Jātakas in ihrer Bedeutung für die Geschichte der indischen und ausserindischen Literatur und Kunst, by M. Winternitz.—The Bodhisattva Tittsang (Jizō) in China and Japan (II.), by M. W. de Visser.—Studien zur Geschichte und Kunst des Japanischen Farbenholzschnittes (II.), by J. Kurth.—Notice sur le Père Acunha, by P. de Prunelé.—Notes sur quelques Sculptures Chinoises, by V. Goloubew.—Ein Japanisches-Heiligenbild, by F. Hafner.—Miszellen.—Besprechungen.—Zeitschriftenschau.—Kleine Mitteilungen.—etc., etc. (See p. 314.)

Prabuddha Bharata, October, 1913, Vol. XVIII., No. 207, contains: Sayings of the Swami Vivekananda (X.).—Occasional Notes.—Hindu Culture and the Doctrine of Maya, by the late Swami Swarupananda.—The Harmony of Natural and Spiritual Science, by Ch. A. Andrew.—The Curé of Ars, by Gurudas.—In the Hours of Meditation (XXVI. and XXVII.).—In the Land of the Mummy, by C. E. S.—From the Psalms of Tayumana Swami (V.), by A. K.—Gleanings.—News and Miscellanies.—etc., etc. (See p. 314.)

Proceedings of the Society of Biblical Archæology, November, 1913, Vol. XXXV., Part VI., contains: Hittite Hieroglyphs on a Cappadocian Cuneiform Tablet in the Royal Scottish Museum, Edinburgh, by A. H. Sayce.—Some Amorite Personal Names in Genesis xiv.: Bera', Birsha', Shinab, and Shemā 'ber, by W. T. Pilster.—Demotic Tax-Receipts (IV.), by Sir H. Thompson.—An Unusual Sketch of a Theban Funeral, by A. H. Gardiner.—The Scope and Methods of a History of Assyrio-Babylonian Law, by P. Koschaker.—Review.—etc., etc. (See p. 314.)

Reis and Rayyet, October, 1913, Vol. XXXII., No. 1,684, contains: News and Comments.—Durga Puja.—Social Intercourse between Europeans and Indians, by A. F. M. Abdul Hafeez.—Cooch Behar.—Rani Rasmani.—etc., etc. (See p. 314.)

- Reis and Rayyet**, October, 1913, Vol. XXXII., No. 1,685, contains: News and Comments.—The Dashara at Hathwa.—The Restoration.—The New Chief Justice.—Lord Crewe on Young Civilians.—The Viceroy at Kapurthala.—etc., etc. (See p. 314.)
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- Reis and Rayyet**, November, 1913, Vol. XXXII., No. 1,687, contains: News and Comments.—The Mainpuri Sati Appeal.—The Modi-Script.—The Urdu Language.—etc., etc. (See p. 314.)
- Review of Religions**, October, 1913, Vol. XII., No. 10, contains: Special Features of Islam.—Islam *versus* Christianity (II.).—A Saying of the Holy Prophet.—Jesus as an Essene.—The Promised Messiah on the British Rule.—Notes and Comments.—etc., etc. (See p. 314.)
- Sphinx**, September-October, 1913, Vol. XVII., Fasc. V., contains: A propos du Mot Hb "cible," by H. Sottas.—Comptes Rendus Critiques.—Comptes Rendus Analytiques.—etc., etc. (See p. 314.)
- T'oung Pao**, October, 1913, Vol. XIV., No. 4, contains: Les cent Volailles ou l'Analyse Indéterminée en Chine, by L. Vanhée.—Leçons d'un Veuf à son Fils, by C. Notton.—Les Correspondants de Bertin, by H. Cordier.—Notes on the Relations and Trade of China with the Eastern Archipelago and the Coasts of the Indian Ocean during the Fourteenth Century, by W. W. Rockhill.—Mélanges.—Bulletin Critique.—Bibliographie.—Notes and Queries.—etc., etc. (See p. 314.)
- Word**, August, 1913, Vol. XVII., No. 5, contains: Ghosts, by the Editor.—The Magical Powers of the Soul, by E. Herrmann.—The Origin of the Egyptians, by A. Le Plongeon.—The Christ of the Healing Hand, by J. L. MacBeth Bain.—etc., etc. (See p. 314.)
- Zeitschrift für die Alttestamentliche Wissenschaft**, 1913, Vol. XXXIII., Part IV., contains: Ruben, Issakar und Sebulon in den israelitischen Genealogien, by E. Bublitz.—Zu Text und Metrum einiger Stellen aus Jesaja, by P. Lohmann.—Einige Bemerkungen zu Amos, by E. Albert.—Ein unkanonischer Text des Hohenliedes in der armenischen Bible, by S. Euringer.—Baal and Belial, by T. Stenhouse.—Eine Berichtigung zu "Gen. ii. und iii.," by K. Budde.—Nachträge und Berichtigungen zu meinen Glossen in Jahrgang 1912 und 1913.—Miscellen.—etc., etc. (See p. 314.)

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LUZAC'S
ORIENTAL LIST
AND
BOOK REVIEW.

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I.

REVIEWS, NOTES, AND NEWS.

IN her lifetime, the late **Sister Nivedita**—the well-known pseudonym assumed by **Margaret Noble** when she dedicated herself to the service of India—laboured earnestly to promote the welfare of Hindu society, and to make its inward spirit better known to the West, and after death she has left a legacy by which her work will be continued. **Myths of the Hindus and Buddhists**, by the Sister and Dr. **A. K. Coomaraswamy**, with thirty-two illustrations in colour by Indian artists under the supervision of **Abanindro Nath Tagore**, is a substantial and handsome volume of 400 pages, which by its text does much to reveal the spirit of India in the past, and by its illustrations suggest possibilities of Indian art in the future. About one-third of the book is the work of the Sister, and the remainder that of Dr. Coomaraswamy, the whole comprising an introduction on the mythology of the Indo-Aryan races; summaries of the legends of the Rāmāyaṇa, Mahābhārata; the tales of the cults of Kṛiṣha, Buddhṇa, and Śiva; and other material from various sources, narrated with considerable literary skill. Hindu Myth, often a rainbow-like creation of vivid fancy, often full of the “whispers and echoes of the great animal epos of primitive man” (to use a happy phrase of Dr. Coomaraswamy), usually fares ill when submitted to the pragmatic microscope of the unimaginative West; and our authors do well in demanding more detachment from Western prejudice and more sympathy with the gentle and fanciful spirit of the East from those who would pronounce judgment upon it. It would be hardly fair to dwell upon some small blemishes in the book, such as the rather irritating inconsistency in the spelling of Sanskrit names, or the bold ascription of the Laws of Manu to *circa* 500 B.C., when in its main lines the work is so successful. We are tempted to dwell upon the illustrations in colour by Messrs. Abanindro Nath Tagore, Nanda Lal Bose, K. Venkatappa, Surendra Nath Kar, Khitindra Nath Mazumdar, and Asit Kumar Haldar, which well express the artistic tendencies of the new School of Art of Calcutta. Here we find an earnest and sometimes very successful study of ancient masterpieces, sometimes coloured by foreign influences. The frontispiece by Mr. Tagore, “The Victory of Buddha,” aims at concentration of mystic feeling, and is by no means unsuccessful; but we venture to think that Mr. Haldar’s “Dhruva,” in its severe simplicity, is preferable to it. Mr. Venkatappa has made a special study of the “Rajput” school of religious art at its best in the Mughal period, and some of his designs do not fall far short of his models in fresh grace of line and colour. Mr. Bose is influenced

sometimes by the school of Ajanta, sometimes by the modern "Pahari" art, and not seldom attains pleasing effects; but we confess that we are not favourably impressed by his "Garuda," which is far more Japanese than Indian. If space permitted, we would gladly dwell upon the fascinating problems suggested by these pictures; but we must conclude by remarking that they indicate possibilities of happy future developments, as well as of danger from ill-considered imitation. (See p. 31.)

When Dr. **Ananda Coomaraswamy** discourses on the congenial topic of Indian art, the reader knows beforehand that he may expect wide knowledge, intense sympathy with the ideals expressed in the works of Hindu art, vigorous writing, and perhaps some views on artistic principles to which we of the West are not yet prepared to assent. In his latest book, **The Arts and Crafts of India and Ceylon**, all these features appear. The first impression that the reader is likely to experience is one of surprise at the amazing inexpensiveness of the volume—256 beautifully printed pages of instructive matter, with 250 illustrations, for six shillings! And the amount of information that Dr. Coomaraswamy has contrived to pack into the book is no less surprising. He gives in outline a survey of the character and history of Hindu and Buddhist art in general; then of sculpture, painting, architecture, metal-work, enamelling, jewellery, work in wood and ivory, stone, earthenware, gesso, and lac, and finally textiles; and then proceeds to a summary description of Mughal architecture, painting, calligraphy, and minor arts; and in almost all that he says he speaks with deep knowledge and warm sympathy. We say "almost all," for in a few points—which, it must be admitted, are quite inessential to the main issues—he makes slips. For example, on p. 15 he assigns Asoka to the second century B.C.; on p. 99 he says that Sanskrit is written in Deva-nāgarī character, forgetting that it is also written in almost every other script of India. Fig. 170 is rightly described as a picture of Chidrūp Yogī, but the text speaks of the latter as *Jadrūp*. Nor do we think the distinction drawn on p. 42 between the Gupta art and the "Classic" Indian art a happy one, for if ever a school deserved to be called "classic," it is that of the Gupta period, although it differs considerably from that which he styles "classic." Again, we cannot sympathize with the author in his thinly disguised contempt for the Gandhāra school. There is a bad as well as a good Gandhāra, but only a Chauvinist can fail to see how very good the latter sometimes is. Certain it is that the Northern Buddhist world accepted Gandharan ideals, and in our humble judgment it chose well. Lastly, we venture to think that the canons of art indicated on p. 55 *ff.* will not find universal acceptance, though want of space forbids us to discuss the fascinating problem raised by them. We must conclude this brief notice with thanks to Dr. Coomaraswamy for having revealed to us a little-known world of artistic beauty, and with the hope that many will be led to follow him thither. And if anything in particular could attract the art-lover into that pleasant domain, it is the charming picture of Krishna which adorns the wrapper and forms the frontispiece. (See p. 288.)

Seeing that Madras is the senior Presidency, it is quite fitting that the series of Provincial Geographies of India, of which Sir T. H. Holland is editor, should open with **The Madras Presidency, with Mysore, Coorg, and the Associated States**, by Mr. E. Thurston. The author, who was at one time Superintendent of the Madras Government Museum, is well known as an authority on the ethnography of his Presidency, and on many other cognate studies; and he has given us a little book which is not only rich in general information, but also thoroughly readable. Geography now is a very different thing from the arid matter which used to be taught under that name when we were young, and so we see with pleasure in this work chapters on such fascinating themes as the ethnology, religions, and antiquities of the races of the Presidency, their architecture, their history in modern times, and the economic circumstances of the land. The book is well illustrated by 100 pictures and maps, and may be recommended as a useful handbook to all who are interested in Southern India. (See p. 32.)

The **Pañcavidha-sūtra**, which is reckoned as the eighth of the ten Sūtras attached to the Sāma-veda, is a little compendium of rules prescribing the modifications to which the hymns of the Gānas were subjected when they were chanted over sacrifices—for example, the insertion of additional syllables or alterations of the syllables of the text, the division of the verses between the three chanting priests, etc. The Sanskrit text has recently been edited by Professor R. Simon as Part V. of the “Indische Forschungen” of Professor A. Hillebrandt, with a German translation and notes. Professor Simon is an authority of the first rank in the domain of Indian music, and the present book fully maintains his high reputation. (See p. 297.)

It is now over half a century since Fitz Edward Hall edited the **Vasavadattā of Subandhu** in the “Bibliotheca Indica,” and although several editions have since appeared in India, there has long been room for a definitive edition with critical introduction and translation. All Sanskrit scholars will therefore welcome the edition which has just been published as Vol. VIII. of their “Indo-Iranian Series” by the Columbia University Press (New York, 1913), with translation and notes by Dr. Louis H. Gray, whose volume on “Indo-Iranian Phonology” in the same series has already given him a European reputation. The critical introduction contains all the information available for the study of Subandhu and his work. After brief paragraphs on the title and *motif* of the work, Dr. Gray proceeds to discuss all known references in Sanskrit literature to Subandhu and his allusions to other Sanskrit authors. An important section is that on the date of Subandhu, in which is discussed the allusion to Vikramāditya in the introductory stanzas of the **Vāsavadattā**. Dr. Gray, in our opinion rightly, regards the reference as worthless as a clue to the date of Subandhu. After carefully considering Dr. Hoernle's theory of the identity of Yaśodharman and Vikramāditya and its consequences, he rejects it, and we cannot but agree with him, although we doubt whether there is really any more ground for identifying the Vikramāditya of tradition with Candragupta II., as Dr. Gray is inclined to do.

His conclusion that Subandhu lived about the end of the sixth century A.D. will be generally accepted. The recent discussion in the columns of the *Indian Antiquary* on the patron of Vasubandhu or (ca)-Subandhu is not likely to upset his arguments.

The exhaustive discussion of the style and figures of speech of the Vāsavadattā is probably the finest part of the introduction, and we know nothing like it in English. After an interesting comparison of Subandhu with Lyly, Dr. Gray proceeds to discuss the question of a connection between Greek and Indian romance, and to show there are no real affinities between the two. The translation of the text has been excellently done, and Dr. Gray has spared no pains to bring out the full force of the allusions. While the result may be somewhat perplexing to the lay mind, Sanskrit scholars, who can appreciate the difficulties to be faced in translating an author who prides himself on his skill in "weaving a pun into every word," cannot but be grateful to Dr. Gray for his labours. It is to be hoped that the circulation of the work will not be limited to professed Sanskrit scholars, as it is an important contribution to comparative literature. The appendix of rare or new words is a valuable contribution to Sanskrit lexicography. Our only regret is that the Sanskrit text is printed in Roman characters. When we remember the beautiful Devanāgarī type of the Harvard Oriental Series, it seems unfortunate that that example has not been followed here. (See p. 32.)

We have received a copy of Mr. **E. J. Thomas's Buddhist Scriptures**, the latest addition to the "Wisdom of the East Series." It contains a series of translations from the Buddhist books illustrative of the life and doctrine of the Buddha. The selections are representative, and the translations well and carefully done, while there is a lucid, if brief, introduction. While not of the importance of Warren's "Buddhism in translations," this little book is a valuable addition to a series in which Buddhism has not been as well treated as Hinduism. (See p. 27.)

The latest volume published by the Vedānta Centre of Boston, U.S.A., is the **Way of Peace and Blessedness**, by **Swāmi Paramānanda**, whose translation of the Bhagavadgīta we noticed recently. It contains half a dozen discourses on aspects of Vedānta teaching which may be read with profit by those interested in the Neo-Vedāntic movement. (See p. 310.)

The **Light of Truth, or Siddhanta Dipika**, is probably known already to many of our readers as a magazine chiefly devoted to studies in the Śaiva theology of Southern India, and we may be allowed to call attention to its progress. It has now reached its fourteenth year, and still maintains a good level of merit. Though its main interest lies in the department of Śaiva theology and its propaganda, on which it often publishes papers of much erudition, it also finds room for other material of a catholic kind bearing on the Tamil and other Indian literatures, their history, and the conditions of Indian society.

Mr. **Umrao Singh Tank's** little book of **Jaina Historical Studies** is not so elaborate a work as its rather formidable title might suggest. It is, in fact, a series of brief sketches of some distinguished Jains and Jain families of Rajputana, and, as such, is very interesting. The author gives an outline of the fortunes of the Bachhavat family of Bikaner and the Bhandaris of Jodhpur, followed by brief lives of Amar Chand of Bikaner, Bhama Sah, the saviour of Mewar, and Dumraj of Ajmer. Many of the men whose lives are here described played prominent parts in the history of their States, and quite a number of them won laurels as soldiers, proving themselves much better representatives of Rajput valour than of Jain *ahimsā*. Seeing that it is one of the cardinal principles of Jainism to abstain from killing even an insect, the martial glories of these Rajput Jains are rather inconsistent and surprising.

The second Heft of Jahrgang II. of the **Ostasiatische Zeitschrift** opens with some translations by Professor A. Forke from the poems of Wang Wei, who is famous in Chinese history as one of the leading painters of the Tang period, as well as in the capacity of poet, and musician, and physician. The verses here translated are characteristic of a certain school of Chinese poetry. They are graceful sketches, chiefly of scenes of nature, coloured with a soft melancholy, and sometimes strike the reader as curiously similar to those of Matthisson. M. Jean Commaille continues his account of the ruins of Angkor, dealing this time with the buildings of Angkor-Thom; and Herr Otto Fischer contributes the second part of his paper on the development of the representation of trees in Chinese art, bringing it down to the T'ang period. Then follow Parts II. and III. of an essay by M. W. de Visser on the Bodhisattva Ti-tsang (Jizō) in China and Japan—a deity better known by his Sanskrit name of Kshitigarbha, who plays a very important part in Northern Buddhist mythology and art—and the third instalment of Herr W. Cohn's paper on "Einiges über die Bildnerei der Naraperiode." The reviews and notices are abundant and useful, and, as usual, the illustrations are good. (See p. 54.)

Buddhist China.—Mr. **R. F. Johnston** has already proved himself to be such a fascinating writer, that one looks forward with the greatest interest to any new work from his pen. This, his latest production, comes quite up to our anticipation, though it essays to cover a much wider field, and is generally more ambitious in its scope than his previous books. In truth, our knowledge of Chinese Buddhism, despite the labours of Beal and others, is still so small that fifty volumes as large as this would not suffice to exhaust the subject, even from a popular point of view; and although Mr. Johnston devotes his opening chapters to a masterly sketch of the rise of Buddhism, its flourishing period under Asoka and Kanishka, and the gradually widening split between Hīnayāna and Mahāyāna, yet he wisely does not pursue the history of the new faith in China, with its numberless sects and ramifications, but prefers rather, as his title indicates, to present us with a picture of the life of Buddhist communities at the present day, as he himself has seen and

observed it. Two chapters are devoted to pilgrims and pilgrimages, which still form an important feature of religious life in China, and many extracts are translated from a little modern work entitled "The Pilgrim's Guide to the Four Famous Hills," throwing more than a glimmer of light on the present state of popular Buddhism. Mr. Johnston has personally visited all these four sacred hills (besides many others), with their numerous temples and monasteries, but contents himself here with selecting for description two in particular, which may be regarded as typical of the rest. The first is *Chiu-hua-shan*, in the province of Anhui; but before entering upon a detailed account of this mountain, he gives us a most interesting chapter about its patron divinity, the great Bodhisattva Ti-tsang, whose gracious function it is "to fling open the gates and lighten the gloom of hell, and rescue tortured souls from the pitiless grasp of the lictors of Yenlo-wang (Yama-rāja), the king of devils." His account is taken entirely from Chinese sources, and forms a really valuable addition to our knowledge. Then comes an historical sketch of Mount Chiu-hua and its monasteries, all based on the Chinese *chih* or chronicles; and, finally, the same method is pursued in regard to P'u-t'o-shan, the holy island lying off the coast of Chehkiang, with its patron Bodhisat Kuan-yin, or "Goddess of Mercy," who is the representative in Chinese Buddhism of Avalokiteśvara, one of the divine beings who rule over the paradise of Amitābha. Such is a rough outline of "Buddhist China," a work which its scholarly tone and original thought will recommend even more to the serious student than to the public at large. There is only one real drawback to its use as a standard work of reference, and that is the absence of a Chinese index. (See p. 29.)

Buddhisme. Tome II. : Les Vies Chinoises du Buddha.—The title of this volume is not quite exact, for it contains only one life of Buddha (text and translation)—namely, the "Shih-chia Ju-lai Ying hua lu." This, however, is the only complete and continuous life that has come down to us in Chinese Buddhist literature, and Dr. **Wieger** has done well to select it for translation in preference to the others, some twenty in number, which he mentions in his preface. It is the work of a Chinese monk named Pao-ch'êng, who lived in the fifteenth and sixteenth centuries, and is conveniently divided into 208 chapters, taking us from the origin of Sakyamuni down to the Patriarch Bodhidharma, who landed at Canton in the year A.D. 520. One must not, of course, look for historical accuracy either in this "Life" or in any of the others. As the translator remarks, the accepted life of Buddha is a purely legendary narrative, which has been elaborated by many different sects in the course of long centuries. No date is fixed, no fact is certain. Yet some acquaintance with these legends is absolutely necessary for the understanding of the various treatises in the Buddhist Canon, nearly all of which are concerned with some episode or other in his life. The translation will be found decidedly free, as in all Dr. Wieger's books, and a good deal that is in the Chinese has been omitted. But this is of less consequence in that the original is comparatively easy, and the reader who has once got accustomed

to the style will find it fairly plain sailing. A large number of illustrations reproduced from a Chinese edition of 1808 add greatly to the attractiveness of the book. (See p. 252.)

Plays of Old Japan : The "Nō."—In his preface to this little book, the Japanese Ambassador remarks: "It was very brave of Dr. **Marie Stopes** and Professor **Sakurai** to undertake what I should deem an impossible task, and I am glad to be able to extend to them my sincere congratulations on their remarkable achievement." The translation of the *utai* or librettos of the Nō-dramas does, indeed, present formidable difficulties, such as can hardly be realized by the Western reader. The remoteness of the Japanese language from our own is accentuated in these tiny playlets, which are full of obscurities, forming subjects of dispute even among Japanese authorities. A literal translation is out of the question. It would be sheer nonsense. On the other hand, the substitution of English idioms causes the delicate charm of the Japanese words to evaporate immediately. What is the unfortunate translator to do? Well, Dr. Stopes takes a middle course. She "cares a great deal to convey the true Japanese impression, and also tries to polish and round off the English, so that it may not appear too stilted or too rough, but may convey to the English reader something of the true spirit of the Japanese without always diverting his attention to some peculiarity of the rendering's bodily form." On the whole, this method has been justified by success. If to a native ear many of the distinctive qualities of the Nō are lacking (just as any translation of Shakespeare is apt to leave us cold), the less critical European will find the three specimens offered to him here entirely charming. "The Maiden's Tomb" is, perhaps, the finest of all the Nō; "Kagekiyo" is a strangely pathetic story based on an almost inhuman repression of natural feelings; and "The Sumida River" is full of tender melancholy evoked by the conception of the transitoriness of human life. The translations are preceded by a full account of the history and modern presentation of the Nō, with illustrations. The whole book has evidently been a labour of love, and deserves a hearty welcome.

Lyrics from the Chinese.—A charming nosegay, this, of fragrant flowers from a Chinese garden. The thirty-six lyrical pieces of which it consists have been taken chiefly from the "Odes," that wonderful anthology of early Chinese song which we probably owe to the nice literary discrimination of Confucius. They have been rendered into verse from the literal version of Dr. Legge, and greatly improved, from an artistic point of view, in the process. It is hard to believe that even the Chinese original can be more delicately and touchingly expressed than the following:

"I cannot come to you. I am afraid.
I will not come to you. There, I have said.
Though all the night I lie awake, and know
That you are lying, waking, even so.
Though day by day you take the lonely road,
And come at nightfall to a dark abode.

“ Yet if so be you are indeed my friend,
 Then in the end,
 There is one road, a road I've never gone,
 And down that road you shall not pass alone.
 And there's one night you'll find me by your side,
 The night that they shall tell me you have died.”

That was written 700 years before our era, and many others are much older still. On the other hand, there are a few specimens of T'ang dynasty verse that Miss **Waddell** has culled from Sir John Davies's “Poetry of the Chinese.” It is altogether a delightful little book that she has given us, worthy of a place on every drawing-room table. (See p. 32)

National Proverbs : China, Japan.—These two natty little volumes, each containing some 300 proverbs, can best be dealt with together, as there is considerable overlapping between the sayings and household words of the two countries, Japan, as usual, being the borrower. The Chinese language is so extraordinarily rich in proverbs that the present selection might easily have been multiplied ten times over, were it not that “the commonplace proverbs have, in most cases, been rejected, little-known sources have been investigated, and everything possible done to give in each case the cream of the available material.” Greater difficulty has evidently been felt in collecting an equal number of Japanese proverbs, for several are included here which by no stretch of courtesy can be said to belong to the Land of the Rising Sun. “The man who has once been bitten by a snake fears every piece of rope”; “It is better to be the beak of a hen than the tail of an ox”; “To hear a hundred times is not so good as to see once”—these are all racy of the Chinese soil, and should have appeared in the Chinese volume. Still worse is it to find several sayings of Lao Tzū and Confucius figuring as Japanese proverbs—*e.g.*, “A journey of a thousand miles begins with a single step.” This, by the way, has been rather spoilt by the substitution of “road” for “journey.” Bating such slips as these, it is easy to see that much thought and trouble have gone to the compilation of these two booklets, which will certainly give the West an insight into the national temperament and habits of thought of the peoples dwelling in the Far East. (See p. 31.)

Paul Kahle : Masoreten des Ostens (“Beiträge zur Wissenschaft vom Alten Testament.” Herausgegeben von Rudolf Kittel. Vol. XV.).—The Hebrew Bible now in use is based upon the first edition of Jacob ben Chayyim's masoretic recension printed by Bomberg, at Venice, in the year 1524-25. We therefore gratefully welcome this work of Dr. Kahle, who has studied more than fifty manuscripts of the masoretic Bible in the libraries of London (British Museum), Oxford (Bodleian), Cambridge (University Library), Berlin, and St. Petersburg, in order to show the punctuation used by the Jews in the Eastern world, and now gives us the important results of his studies. His fruitful research shows the remnants of an Eastern tradition of the masoretic text. Dr. Kahle publishes more than fifty fragments, and describes them. Then follows a research on the Eastern punctuation and

the Hebrew used by these Masoretes. It seems that we have three various groups. First of all, the simplest one; then a complicated punctuation; and, finally, the so-called Palestinian Masora. However, it is very difficult now to distinguish the strict boundaries of the two latter ones. In the next chapter the author deals with the Hebrew used by the Eastern Masoretes. There are some evidences that the scholars in the East spoke and pronounced Hebrew differently from those in the Western countries. The second part of Dr. Kahle's book is very useful for the neglected study of the Aramaic translations (Targumim). It is clear that there must have been various recensions of the Targum. Dr. Kahle points out their mutual relations, and supplies for the Masora of the Targum an abundance of valuable material. At the end, there are sixteen facsimiles, most important for the study of Hebrew manuscripts. We have before us the ripe fruits of the labours of many years' work, which will be indispensable to all who are interested in the Hebrew Bible. (See p. 242.)

Jewish Mysticism, by J. Abelson, M.A., D.Lit.—Dr. Abelson's comprehensive work on one aspect of Jewish mysticism, "The Immanence of God in Rabbinical Literature," is followed up by the present manual on "Jewish Mysticism." The author gives a brief and concise description of the elements which in the aggregate form the subject-matter of the *Kabbalah*, or Jewish mystical lore. A number of misconstructions put upon the Jewish conceptions of God and religion are discussed, and the injustice of an indiscriminate condemnation by several Christian and Jewish scholars of all mysticism in general, and of Jewish mysticism in particular, are put in its proper light. The author starts from the consideration of some early elements of Jewish mysticism, and of Essenism. He sketches the various recondite ideas that were connected with the description of the heavenly throne-chariot, as described in the first chapter of Ezekiel. Two chapters are devoted to Hellenistic features, introduced chiefly by Philo and Alexandrian theosophy; to angelology; to the notions of "Wisdom," "Kingdom of Heaven," "Fellowship," and "Shechinah." Two books which played the most important parts in the development of the *Kabbalah* are dealt with: the book "Yesirah" and the "Zohar." The book concludes with the "Ten Sefirot," and the Judæo-Mystical notions about the soul. The author does not fail to enlarge both upon the points of contact and upon the divergencies between Jewish mysticism and Christian and Mahomedan mysticism, and to point out the relation of the former to Gnosticism, Zoroastrianism, Sufism, and other manifestations of the mystical element in human nature. (Sec p. 26.)

The Secret Doctrine in Israel : a Study of the Zohar and its Connections, by Arthur Edward Waite.—Mr. Waite is well known from the number of treatises composed by him on subjects connected with mysticism and theosophy. The present work deals with the "Zohar," one of the most important works of the Jewish *Kabbalah*. In 1902 there appeared from the author's hand a book on the "Doctrine and Literature of the Kabbalah." He did not in that work purport to treat the *Kabbalah* from an historical point of view,

but rather to give a sketch of its doctrines. He then laid down the principle that "the true student of occultism believed in the existence of a knowledge handed down from remote ages, and that it concerned, broadly speaking, the way of union between man and God." He held that there were traces of its existence in all times, among all nations, through all religions. It was behind the conventional occultism of magic and the transcendental physics of alchemy; among occult philosophies, Kabbalistic literature was one of its most important vehicles; and from this standpoint the true message of the Kabbalah was of a living and spiritual kind. The author declares that the present work was in no sense a sequel to the previous work; that it approached the whole question of Zoharic tradition from another point of view. The task he has set before him now was to ascertain "the teaching of Zoharic Kabbalism upon a given doctrinal matter by the codification of every reference thereto occurring throughout the text." The work is, however, without any historical background. The various assumptions regarding the manifestations of what the author calls "the secret doctrine in Israel" are in no case verified by historical data. The whole treatment is in the spirit of a student of occultism, in the sense of the observations cited above. The several doctrines sporadically contained in the Zohar—which is in no sense a representative of Rabbinical tradition—are culled and fully expounded. The book will not fail to appeal to such readers as are interested in the present state of mystical and theosophical systems of opinion. (See p. 33.)

Die Philosophie der Bibel, von Dr. Paul Deussen, Professor an der Universität Kiel.—Professor Deussen's book belongs essentially to the category of apologetics and harmonization. The author's object is to meet the "No" of David Friedrich Strauss, in answer to the question, "Are we still Christians?" with a decisive "Yes." To arrive at this result, he posits that which he considers as the kernel of Christianity, and which he distinguishes from that which he denotes as its outer shell. His standpoint is that of the most advanced form of Biblical criticism, and he takes into consideration all that modern research has to say in the fields of comparative religion, history, ancient traditions, newly discovered documents, and newly deciphered inscriptions. He entirely discards the traditional conceptions that for centuries had currency amongst all classes. He tries to harmonize his conception of Christianity with the results of modern study and modern philosophy, particularly with the philosophy of Kant. He assumes that the Christian idea had its origins in Egypt, Babylonia, Palestine, and Persia. He surveys in succession the history and beliefs of the ancient Egyptians, the Semitic races, Babylonians and Assyrians, and the Hebrews before the Babylonian exile. He sketches the religion of the Aryan races and of the Jews, and then proceeds with his views on the life and doctrines of Jesus and of Paul. All these various points are treated by the author with great learning and acumen, basing his arguments upon the most destructive form of historical criticism, and trying to harmonize them with his subjective assumptions. The book abounds with instructive information, and should

be of interest to all readers, whatever their personal opinions on such matters may be.

One of the latest publications of the New York Theosophical Publishing Company is a volume by Mr. **Sidney G. P. Coryn** on **The Faith of Ancient Egypt**. In many respects it is a remarkable book, giving us the kernel of the whole matter, and rightly discarding the husk. After an introductory chapter entitled "Records of the Ages," Mr. Coryn deals with the cycles and the gods, with initiation and the Book of the Dead. And the secret of it all he finds in the Zodiac. "Remember that we are dealing with a vast period of time, and with a faith that was largely astronomical, and therefore that varied with the astronomical cycles. None the less, there were certain basic beliefs that persisted, so far as we can tell, from the beginning to the end, and behind them is the changing panorama of the Zodiacal gods." Mr. Coryn may be fair to the faith of Ancient Egypt, but we by no means think that he fully understands Christianity. His book is beautifully illustrated with reconstructions of old engravings by French artists.

One would, perhaps, hesitate to translate anything from the Persian which had once been done by Edward Fitzgerald, and especially is this true of the **Rubaiyât of Omar Khayyâm**. **Johnson Pasha's** excuse for so doing is the fact that the former's version contains less than one-tenth of the complete work. The whole poem consists of 762 quatrains, and Mr. Johnson has translated them all from the Lucknow edition. Under these circumstances, one is hardly justified in criticizing severely; but when we are invited to compare this rendering with Fitzgerald's, what shall we say of such a quatrain as No. 31?—

"The minnow to the wild duck called, Behold the stream runs dry,
Yet surely it will come again, nor leave us here to die?
The wild duck answered, Much, indeed, on frying-pan or spit,
By rippling brook or rolling flood, shall profit thou and I."

It is certainly well to have the whole poem in English, and we are not ungrateful to the Pasha; but a little more care bestowed upon the work would have resulted in better English and a finer Persian aroma.

France has so many interests in North Africa that it is not surprising to find several of her sons recording their experiences in Morocco, Algiers, Tunis, and Egypt. Amongst others, M. **Georges Jary**, author of "*Les Intérêts de la France au Maroc*," has just told the world about Fez, Moulai Idris, and the Atlantic coast in a volume entitled **Les Derniers Berbères**. Beginning with a lifelike picture of Tangier and a sketch of Mediterranean history, he goes on to describe the places so long inhabited and dominated by the Berbers. What Herodotus wrote about them so long ago is true to-day, as our author shows, but the race is dying out. "*Les derniers Berbères sont en train de mourir*." No land, says M. Jary, better assimilates than Africa those who live upon its soil, and the settlers from Europe will soon replace the dwellers in Libya. "*La réunion de toute la Berbérie sous une même domination est*

sur le point de mettre fin, sans doute pour toujours, au particularisme ombrageux du Maghreb barbare dont l'âme antique continue d'ignorer l'Europe." The book is one which will appeal to the traveller and the statesman, and to both we commend it.

The proverbs of a nation are generally an interesting and amusing study, but the volume recently published under the title **National Proverbs : Arabia**, is hardly the one or the other. The editors tell us that the commonplace proverbs have, in most cases, been rejected, and that the cream of the available material has been given. If this be so, Arabia is singularly poor in this respect. There are certainly two or three which would be a credit to any people, but, taken as a whole, they are disappointing. Perhaps the best are the following:

"The highest government is governing anger."

"Covetousness has for its mother, Unlawful Desires; for its daughter, Injustice; for its companion, Violence." (See p. 31.)

A book which will give pleasure to young and old is Dr. **Ignác Kúnos's Forty-Four Turkish Fairy-Tales**. As the translator truly says, these tales "are as crystal, reflecting the sun's rays in a thousand dazzling colours, clear as a cloudless sky, and transparent like the dew upon a budding rose. In short, Turkish fairy-tales are not the stories of the Thousand and One Nights, but of the Thousand and One Days." Although these stories are such as may be heard any day in the narrow streets of Stamboul, they take us into the very heart of Fairyland, and leave us longing for more. We may add that the book has many quaint and curious illustrations. (See p. 29.)

Major **Tremearne** has already become known as a writer on Nigerian and Hausa customs. In his latest book, written with the same easy grace and charm of style, and called **Some Austral-African Notes and Anecdotes**, the reader is supplied with a partial autobiography. Leaving his Australian home for the Boer War, Major Tremearne sees South Africa; next he joins Sir James Willcocks in Ashanti; pays a brief visit to Australia; and finally accepts service in the Nigerian Protectorate. All this is pleasantly told and illustrated with a number of well-chosen photographs, as well as a selection of pen-and-ink sketches, crude but humorous. The real value, however, of the book is in the excellent chapters on such leading subjects as: "Should white women live in West Africa?" "Are Punitive Expeditions Justifiable or Necessary?" Further, the differing view-point of the missionary and the official is ably dealt with in three chapters constituting a valuable eirenicon. As the author was an official and his great-uncle a Gold Coast missionary, his thoughtful remarks deserve close attention. Two chapters on African journalism, humorously dealt with, may help the English reader to picture the transition phase of the educated West African. Brightly written throughout, these more thoughtful reflections are a real stimulus to thought. (See p. 240.)

Captain **Haywood** is to be congratulated on the second and enlarged edition of his **English-Hausa Vocabulary**. This book will meet a real need amongst

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that numerous class who want a quick road to being understood without the trouble of phonetics or grammar. Hausa being a commercial language for wide international use, lends itself admirably to this purpose; and doubtless, like Swahili, may be an intelligible vehicle without much accuracy of pronunciation or construction. One thousand four hundred useful words in everyday demand, arranged in alphabetical order, form an exceedingly helpful foundation, very handy for ready reference. Their value would be enhanced by a better and more uniform orthography. The addition of Mr. Vischer's official notes for writing Hausa would be a decided gain, and a brief outline of grammar ought not to be entirely omitted. Without, we fear the novice will find it hard to make his way through the sixty well-chosen sentences and expressions which precede the vocabulary. With these limitations, we can heartily recommend the book as the most useful thing of its kind yet printed. (See p. 29.)

Al-Hilal, December, 1913, Vol. XXII., No. 3. (See p. 50.)

Al-Hilal, January, 1914, Vol. XXII., No. 4. (See p. 50.)

Al-Hilal, February, 1914, Vol. XXII., No. 5. (See p. 50.)

Al-Machriq, December, 1913, Vol. XVI., No. 12, contains: *L'Internat*, by Fr. Charmot.—*Rabbath Ammon ou 'Ammân*, by P. Salman.—*Un Traité Inédit sur la Musique par Chams-ad-Din al Irbili*, by P. L. Cheikho.—*Les Rapaces Diurnes en Palestine*, by E. Schmitz.—*Christianisme et Littérature avant l'Islam (III.)*, by P. L. Cheikho.—*L'Ancienne École Romaine de Droit à Beyrouth et la Nouvelle Faculté*, by P. Huvelin.—*Une Visite à Mé'adi'l Khabiri*, by A. Nader.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 50.)

Al-Machriq, January, 1914, Vol. XVII., No. 1, contains: *Bilan de l'Année 1913*, by P. L. Ronzevalle.—*La Bibliothèque Maronite d'Alep*, by T. Harfouche.—*La Vraie Religion: ses Fondements*, by Ch. Abéla.—*Une Homélie Inédite de St. Cyrille de Jérusalem sur la Circoncision*, by P. L. Cheikho.—*Deux Centenaires Arméniens*, by P. 'Arisse.—*La Transmission de la Vie dans l'Animal*, by A. Torrend.—*Christianisme et Littérature avant l'Islam*, by P. L. Cheikho.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 50.)

Al-Machriq, February, 1914, Vol. XVII., No. 2, contains: *Le Vartabed Paul Balit*, by G. Manache.—*La Bibliothèque Maronite d'Alep*, by T. Harfouche.—*L'Ambassade de Méhémed Effendi auprès de Louis XV.*, by P. L. Cheikho.—*Erreurs des Rationalistes sur l'Inspiration*, by Ch. Abela.—*Christianisme et Littérature avant l'Islam*, by P. L. Cheikho.—*La Transmission de la Vie dans l'Animal*, by A. Torrend.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 50.)

American Journal of Semitic Languages and Literatures, January, 1914, Vol. XXX., No. 2, contains: *The Composition of Judges*, Chap. XIX., by J. A. Bewer.—*On קִמְחָה הַשַּׁבָּת ("The Day after the Sabbath")*, by M. Jastrow.—*Old Testament Parallels to "Tabellæ Defixionum,"* by W. Sherwod Fox.—*The Ancient History of the Near East*, by J. H. Breasted.—*Book Notices*.—etc., etc. (See p. 50.)

Annals of Archaeology and Anthropology, February, 1914, Vol. VI., No. 3, contains: Hittite Burial Customs, by C. L. Woolley.—Greek Inscriptions in the Museum of the Liverpool Royal Institution, by H. A. Ormerod.—The Sun God(dess) of Arenna, by J. Garstang.—The Winged Deity and other Sculptures of Malatia, by J. Garstang.—A Note on the Magico-Religious Aspect of Iron Working in Southern Kordofan, by C. J. Seligmann.—etc., etc. (See p. 50.)

Anthropos, November-December, 1913, Vol. VIII., Part VI., contains: Instructions Pratiques pour les Missionnaires, by P. Cadière.—Die magische Flucht, ein Nachhall uralter Jenseitsvorstellungen, by M. Pancritius.—Betóya-Sprachen Nordwestbrasiliens, by Th. Koch-Grünberg.—Mythes et Légendes des Kuni, British New-Guinea, by V. M. Egidi.—Neu entdeckte Buschmann-malereien in der Cape-Provinz, Südafrika, by M. A. Schweiger.—Métrique Khmère, Bat et Kalabat, by M. Roeské.—Religiöse Anschauungen und Gebräuche der Bewohner von Jap (Deutsche Südsee), by S. Walleser.—Fischerei bei den Uferleuten des nördlichen Teiles der Gazellehalbinsel, by O. Meyer.—Sprachen und Völker in Afrika, by F. Hestermann.—Miscellanea.—Bibliographie.—etc., etc. (See p. 50.)

Asiatic Review, January, 1914, Vol. III., No. 5, contains: The British-Indian Question in South Africa, by J. H. Polak.—A Plea for the Mahratta Brahmin, by the Chief of Inchalkaranji.—The Ominous Quiet of Persia, by G. D. Turner.—Turkey after the War, by B. Sands.—The Maritime Defence of India, by H. P.—Yüan's *Coup d'Etat* in China, by E. H. Parker.—Lord Hardinge and South Africa, by Shah Mohammed Naimatullah.—Islam, Christianity, and other Religions (I.), by Khwaja Kamaluddin.—Correspondence.—Proceedings of the East India Association.—Review Supplement.—etc., etc. (See p. 50.)

Asiatic Review, February, 1914, Vol. III., No. 6, contains: The Feudatory States of India, by Sir R. Lethbridge.—England and Russia, by E. G. Browne.—The Near Eastern Question: the Greco-Albanian Frontier in Epirus, by C. P. Casanges.—Bulgaria and the Truth, by D. Ivanoff.—The Truth against Bulgaria, by Ch. Mijatovitch.—Islam, Christianity, and other Religions (II.), by K. Kamaluddin.—Naval Expenditure: the Turning-Point, by H. P.—Correspondence.—Literary Supplement.—Our Indian Mail.—etc., etc. (See p. 50.)

Asie Française, November, 1913, Vol. XIII., No. 152, contains: La Réunion Internationale Arménienne organisée par le Comité de l'Asie Française.—L'Activité des Puissances dans le Levant et l'Attitude de la France.—Jaffa, by H. Vimard.—Une Commémoration Arménienne, by A. Tchobanian.—L'Autonomie de la Mongolie.—Chemins de Fer Chinois.—Le Budget Impérial de l'Indochine.—Variétés.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 50.)

Asie Française, December, 1913, Vol. XIII., No. 153, contains: Les Affaires d'Orient.—Les Effets de la Révolution Chinoise en Cochinchine, by J. Coulon.—Sur la Revivification des Cassettes Vallées du Syr-Daria et de l'Amon-Daria, by E. Tabis.—Le Commerce de la Chine en 1912, by R. Tisler.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 50.)

Asie Française, January, 1914, Vol. XIV., No. 154, contains: La Syrie.—La Situation dans les Provinces Chinoises Voisines du Tonkin.—La Question de l'Emprunt Turc, by R. C.—L'Enseignement Supérieur Français à Beyrouth.—Les Revendications des Indiens de l'Afrique, Australe, et le Problème Colonial Anglais.—Le Loyalisme Annamite, by Ch. Fournier Wailly.—Indochine.—Levant.—Extrême-Orient.—etc., etc. (See p. 50.)

Baptist Missionary Review, November, 1913, Vol. XIX., No. 11, contains: In the Inland Sea, by C. K. Harrington.—Student Work, by E. C. Worman.—The Lepers and Segregation, by Miss M. E. Archibald.—Editorial.—Mission News.—etc., etc. (See p. 50.)

Baptist Missionary Review, December, 1913, Vol. XIX., No. 12, contains: Medical Missions, by Anna S. Kuegler.—English Rule and India's Famines, by W. S. Davis.—Some Thoughts by a Layman about Missions and Missionaries, by M. Williams.—Editorial.—Mission News.—etc., etc. (See p. 50.)

Baptist Missionary Review, January, 1914, Vol. XX., No. 1, contains: The Training of Christian Workers, by E. E. Silliman.—Autonomy among the Baptist Karens of Burma, by D. C. Gilmore.—Editorial.—Mission News.—etc., etc. (See p. 50.)

Biblical World, December, 1913, Vol. XLII., No. 6, contains: Editorial.—Modern Theology and the Preaching of the Gospel (I.), by W. A. Brown.—Our Spiritual Inheritance in the Doctrine of the Incarnation, by Ch. W. Gilkey.—Scriptures Ethnic and Hebrew-Christian, by G. W. Gilmore.—The Struggle between the Natural and the Spiritual Order as described in the Gospel of John (IV.), by Shailer Mathews.—Current Opinion.—The Church and the World.—Book Notices.—American Institute of Sacred Literature.—etc., etc. (See p. 50.)

Brahmavadin, July, 1913, Vol. XVIII., No. 7, contains: The Essential Truths of Religion according to Nammalvar, by S. G. Iyengar.—Harischandropakhyanam: the Triumph of Truth, by K. S. R. Sastri.—The Mahalaya Amavasya, by V. Rangachari.—India and her Sages: Sri Ganeswar, by S. B. David.—Notes and Thoughts.—etc., etc. (See p. 50.)

Brahmavadin, August, 1913, Vol. XVIII., No. 8, contains: The Essential Truths of Religion according to Nammalvar, by S. G. Iyengar.—Tattwamasi from the Standpoint of Ramanuja, by A. P. Aiyar.—Satyaparipalanam: Truth at any Cost, by K. S. R. Sastri.—Righteousness, by V. S. Chinna-swamy.—Notes and Thoughts.—etc., etc. (See p. 50.)

Buddhist Review, January, February, March, 1914, Vol. VI., No. 1, contains: Reality, by Professor Mills.—Note on Right Concentration, by P. J. Weera-

ratna.—The Quintessence of Buddhism, by Nyāna Tiloka.—The Buddhist Doctrine of Reversible Merit, by F. L. Woodward.—Ahimsā and Vegetarianism, by F. O. Schröder.—A Bishop among the Buddhists.—Reviews.—Notes and News.—etc., etc. (See p. 51.)

Calcutta Review, January, 1914, No. 275, contains: The History of the Indian Museum, by Sir A. Mookerjee.—Bengal's Poet Laureate, by Miss A. R. Macivor.—Some Tours in Sikhim, by W. J. Buchanan.—Specific Infective Disease, by J. M. Macphail.—Vestiges of Old Madras, by C. E. Buckland.—A Critical Study of Sankara, by S. S. Suryanarayanan.—Reviews of Books.—etc., etc. (See p. 51.)

Chinese Recorder, November, 1913, Vol. XLIV., No. 11, contains: Editorial Comment.—Are we in Danger of Secularizing our Missions? by J. Clemens.—Phenomenology of Chinese Conversions, by W. H. Hudson.—The Salvation of the Adult Chinese.—The New Opportunity for Women's Work in China, by Miss M. E. Shekelton.—Our Book-Table.—Missionary News.—etc., etc. (See p. 51.)

Chinese Recorder, December, 1913, Vol. XLIV., No. 12, contains: Editorial Comment.—Which Elements in the Gospel possess the Greatest Power? by J. Darroch.—The Gospel and the Chinese Mind, by W. E. Comerford.—The Moral Responsibility of the Foreigner in China, by G. S. Foster Kemp.—Relations between Chinese and Foreigners, by G. Reid.—The Ideal Missionary.—Our Book-Table.—Correspondence.—Missionary News.—etc., etc. (See p. 51.)

Chinese Recorder, January, 1914, Vol. XLV., No. 1, contains: Editorial Comment.—The Main Events of the Year in China as Related to Missions, by A. H. Smith.—Main Features of Mission Work in China in 1913, by a Symposium.—The Progress of the Union Movement, by J. Leighton Stuart.—The Outlook for Mission Education, by F. D. Gamewell.—Our Book-Table.—Correspondence.—Missionary News.—etc., etc. (See p. 51.)

Expository Times, January, 1914, Vol. XXV., No. 4, contains: Notes of Recent Exposition.—The Epistle to the Colossians and its Christology, by J. Iverach.—The Great Text Commentary.—Can the Literature of a Divine Revelation be Dealt with by Historical Science? by A. E. Garvie.—Literature.—In the Study.—Chinese Sidelights upon Scripture Passages, by W. A. Cornaby.—Contributions and Comments.—etc., etc. (See p. 51.)

Expository Times, February, 1914, Vol. XXV., No. 5, contains: Notes of Recent Exposition.—The Blood-Accusations against the Jews in Southern Russia, by J. Rendel Harris.—The Great Text Commentary.—The Epistle to the Colossians and its Christology, by J. Iverach.—Literature.—The Psychology of Conversion, by E. D. Starbuck.—In the Study.—Contributions and Comments.—etc., etc. (See p. 51.)

Geographical Journal, December, 1913, Vol. XLII., No. 6, contains: The Magnetic Survey of the Oceans, by L. A. Bauer.—A Visit to the Rock-Tombs of Medain-

i-Salih, and the Southern Section of the Hejaz Railway, by F. G. Clemow.—Sir Aurel Stein's New Expedition in Central Asia, by Sir A. Stein.—The Recent Crossings of Greenland.—Reviews.—etc., etc. (See p. 51.)

Geographical Journal, January, 1914, Vol. XLIII., No. 1, contains: Work and Adventures of the Northern Party of Captain Scott's Antarctic Expedition, 1910-1913, by R. E. Priestley.—Scott's Last Expedition.—Dr. de Filippi's Asiatic Expedition.—Earthquakes and the Panama Canal, by Ch. Davison.—Railway Surveys in the Yemen.—Reviews.—etc., etc. (See p. 51.)

Geographical Journal, February, 1914, Vol. XLIII., No. 2, contains: The Exploration of the Siachen or Rose Glacier, Eastern Karakoram, by F. Bullock Workman.—Is the Earth Drying up? by J. W. Gregory.—The Imperial Trans-Antarctic Expedition, 1914, by Sir E. Shackleton.—The Alai-Pamirs Expedition of the German and Austrian Alpenverein.—Note on the Exploration of the Tsang-po, by F. M. Bailey.—Reviews.—etc., etc. (See p. 51.)

Hindustan Review, December, 1913, Vol. XXVIII., No. 172, contains: Bengal and Political Agitation, by Sir P. Ch. Chatterjee.—India's Internal Opium Consumption, by S. Nehal Singh.—The Economic Mineralogy of Ancient India, by B. K. Sarkar.—Archæology in the East, by G. Nath Bonnerjee.—Women and Hinduism (I.), by E. M. White.—The Egyptian Constitution, by S. Hyder Hussain.—Music of East and West, by A. K. Coomaraswamy.—A Supposed Incident in the Life of the Prophet, by H. Cox.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 51.)

Indian Antiquary, September, 1913, Vol. XLII., Part 535, contains: The Obsolete Tin Currency and Money of the Federated Malay States, by Sir R. C. Temple.—One more Buddhist Hymn, by G. K. Nariman.—References to Buddhist Authors in Jain Literature, by G. K. Nariman.—The Indian Inscriptions and the Antiquity of Indian Artificial Poetry, by G. Bühler.—Some Maxims or Nyayas met with in Sanskrit Literature, by V. S. Ghatc.—Miscellanea.—etc., etc. (See p. 51.)

Indian Antiquary, October, 1913, Vol. XLII., Part 536, contains: The Obsolete Tin Currency and Money of the Federated Malay States, by Sir R. C. Temple.—Epigraphic Notes and Questions, by D. R. Bhandarkar.—The Priority of Bhamaha to Dandin, by R. B. K. P. Trivedi.—The Date of the Mudra-Rakshasa and the Identification of Malayaketu, by K. P. Jayaswal.—Kinsariya Inscriptions of Dadhichika (Dahiya) Chachcha of Vikrama Samvat 1056, by P. Ramkarna.—A Note on a Few Localities in the Nasik District Mentioned in Ancient Copperplate Grants, by Y. R. Gupte.—Book Notice.—etc., etc. (See p. 51.)

Indian Antiquary, November, 1913, Vol. XLII., Part 537, contains: The Obsolete Tin Currency and Money of the Federated Malay States, by Sir R. C. Temple.—Misconceptions about the Andhras, by P. T. S. Iyengar.—The Rock Edict VI. of Asoka, by K. P. Jayaswal.—Folklore from the Nizam's Dominions, by M. N. Chittanah.—Miscellanea.—Book Notice.—etc., etc. (See p. 51.)

Indian Forester, December, 1913, Vol. XXXIX., No. 12, contains: Athletics at the Dehra Dun Forest College.—Departmental Firing in Chir Forests in the Rawalpindi Division, Punjab, by H. M. Glover.—Reclamation of Kollurpadu Reserve in Nellore District, Madras, by C. B. Nayudu.—Correspondence.—Review.—Extracts.—etc., etc. (See p. 51.)

Indian Forester, January, 1914, Vol. XL., No. 1, contains: The Oxford Course of Forestry.—On Some Timbers which Resist the Attack of Termites, by R. Kanehira.—Athletic Sports at the Dehra Dun Forest College.—Rai Bahadur Keshavanand, retired Extra-Deputy Conservator of Forests.—Correspondence.—etc., etc. (See p. 51.)

Indian Review, November, 1913, Vol. XIV., No. 11, contains: The Passive Resistance Struggle, by V. S. S. Sastri.—Limitations of Nietzsche, by A. K. Coomaraswamy.—The Right Hon. Syed Amir Ali, by S. Z. Ali.—How Hyderabad is Governed, by N. Rajaram.—Advance India: a Review, by A. Balakrishna.—Caste *versus* God-Realization, by S. G. Aiyangar.—The Poetry of Kalidasa, by G. S. K. Aiyar.—Main Currents of Modern Thought, by A. S. Iyer.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Indians Outside India.—Book Received.—Books Relating to India.—etc., etc. (See p. 51.)

Indian Review, December, 1913, Vol. XIV., No. 12, contains: Colour Prejudice in the Colonies, by R. Koyaji.—The Problem of Indian Currency, by M. B. Lal Bhargava.—The Nobel Prize for Rabindranath Tagore.—The Economic Mineralogy of Ancient India, by B. K. Sarkar.—Indian Banking Enterprise, by H. P. Ghose.—Mr. Spender's Impressions of India, by K. R. Sitaraman.—Honour to an Indian Poetess.—Sister Nivedita's "Eastern Studies," by T. V. Seshagiri Aiyar.—The Viceroy on Current Affairs.—Current Events, by Rajduari.—The World of Books.—Questions of Importance.—Books Received.—etc., etc. (See p. 51.)

Indian Review, January, 1914, Vol. XV., No. 1, contains: A Lesson from Japan, by S. Nihal Singh.—The Indian Press, by Th. S. J. Seesodia.—The Mahāvamsa and South Indian History, by S. K. Aiyangar.—The All-India Agricultural Conference.—The Case of the Civil Assistant-Surgeons.—The Discontinuation of the Silver Rupee, by M. de P. Webb.—The Struggle in South Africa, by J. W. Godfrey.—Indian Arts and Crafts, by Y. Hasan.—The Date of Sri Krishna, by M. Ghosh.—The Hindu-Moslem Problem.—The Indian National Congress.—The Moslem Gatherings.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—etc., etc. (See p. 51.)

Indian Thought, Vol. VI., No. 1, contains: Translation of *Khaṇḍanakhāṇḍakhāṇḍya*.—The Nyāya Philosophy of Gauṭama.—Sāḍholal Lectures.—Translation of the Nyāya-Sūtras of Gauṭama.—Review.—etc., etc. (See p. 51.)

Journal of the African Society, January, 1914, Vol. XIII., No. 50, contains: The Galla of East Africa, by A. Werner.—The Human Leopard Society, by

D. Burrows.—Languages of Uganda, by W. A. Crabtree.—Names among the Gās, by A. B. Quartey-Papafio.—Lala and Bantu Speech, by A. C. Madan.—Account of the Fulani, by H. R. Palmer.—The Angass Language, by G. Ormsby.—Editorial Notes.—Books Reviewed.—Bibliography.—etc., etc. (See p. 52.)

Journal Asiatique, September-October, 1913, Vol. II., No. 2, contains: Notices de Manuscrits Arméniens vus dans quelques Bibliothèques de l'Europe Centrale, by F. Macler.—Les Séances d'El-Aouali, Textes Arabes en Dialecte Maghrébin Publiés et Traduits, by G. Faure-Biguet and G. Delphin.—Documents de l'Asie Centrale: Le "Tokharien B." Langue de Koutcha, by S. Lévi.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 52.)

Journal Aisatique, November-December, 1913, Vol. II., No. 3, contains: Le Prātimokṣasūtra des Sarvāstivādins, Texte Sanscrit, avec la Version Chinoise de Kumārajīva Traduite en Français, by E. Huber.—Notices de Manuscrits Arméniens vus dans quelques Bibliothèques de l'Europe Centrale, by F. Macler.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 52.)

Light of Truth, or the Siddhānta Dipikā and Āgamic Review, September, 1913, Vol. XIV., No. 3, contains: Cameos, by J. M. Nallasvāmi Pillai.—The Tamil Language, by Th. A. Chidambaranar.—The Evolution of Tamil Viruttams, by E. N. T. Mudaliyār.—Festival of Ganesha, by R. Kulasekaram.—Nam-mālvār's Tiruviruttam, by A. G. Svāmin.—Pura-Nānūru, by G. U. Pope.—The Āgamic Bureau Notes.—etc., etc. (See p. 52.)

Madras Christian College Magazine, December, 1913, Vol. XIII., No. 6, contains: True Freedom, by R. A. Hume.—The Ancient History of Conjeeveram (II.), by K. V. S. Aiyar.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—Correspondence.—etc., etc. (See p. 52.)

Madras Christian College Magazine, January, 1914, Vol. XIII., No. 7, contains: Barnabas: the Christian Knight, by W. Meston.—To the Former Students of the Madras Christian College, by W. Miller.—The Ancient History of Conjeeveram (Part III.), by K. V. Subrahmanya Aiyar.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 52.)

Maha-Bodhi Journal, November, 1913, Vol. XXI., No. 11, contains: Kamma Nidana Sutta, or the Basis of Kamma.—Ideals for Buddhist Girlhood.—The Educational Society of Ceylon.—The Governor of Ceylon on Education.—The Buddha.—"Mind" in Buddhist Philosophy.—Correspondence.—News and Notes.—etc., etc. (See p. 52.)

Maha-Bodhi Journal, December, 1913, Vol. XXI., No. 12, contains: The Philosophy of Buddhism.—Finding the Way.—Opium.—A Positivist's Opinion of Buddhism.—Some Misconceptions regarding Buddhism.—News and Notes.—etc., etc. (See p. 52.)

Man, January, 1914, Vol. XIV., No. 1, contains: Note on the Dual Organization in Fiji, by A. M. Hocart.—Note on a Sculptured Stone Chest from the Panuco Valley, by T. A. Joyce.—“Slang” in Southern Nigeria, by N. W. Thomas.—Reviews.—Proceedings of Scientific Societies.—etc., etc. (See p. 53.)

Man, February, 1914, Vol. XIV., No. 2, contains: Marital Relations of the Hausas as shown in their Folklore, No. 1, by A. J. N. Tremearne.—A Bactrian Bronze Ceremonial Axe, by Sir C. H. Read.—Evidence for the Custom of Killing the King in Ancient Egypt, by M. A. Murray.—Reviews.—etc., etc. (See p. 53.)

Message of the East, February, 1914, Vol. III., No. 2, contains: The Universal Message.—Law of Karma and Reincarnation.—Rebirth and Immortality of the Soul.—Katha-Upanishad.—Annual Report of the Vedanta Centre of Boston.—etc., etc. (See p. 53.)

Modern Review, December, 1913, Vol. XIV., No. 6, contains: Frontispiece.—The Stage, by R. Tagore and S. Tagore.—The Kangri Gurukala Academy, by G. A. Chandavarkar.—Radharani, by B. Chatterjee and J. D. Anderson.—The Classic Art of Ajanta, by S. Gupta.—A Work on the Commercial History of India: a Review, by K. P. Jayaswal.—An Ancient Hebrew Prophet, by E. Richards.—The Brand of the Helot, by A. Ambo.—Polity in Ancient and Mediæval Kerala, by S. V. Iyer.—Comment and Criticism.—The Data of Ancient Indian Geography in Sukraniti, by B. Sarkar.—The so-called Superiority of the Brahmans, by a Bengali Brahman.—Vikramaditya and Nahapana, by K. P. Jayaswal.—Buddhism a Religion of Humanity, by W. F. Westbrook.—Notes.—etc., etc. (See p. 53.)

Modern Review, January, 1914, Vol. XV., No. 1, contains: Frontispiece.—Steps towards Reduction of Armaments, by S. Ganguli.—How to Realize the Good, by W. Wellock.—The Epochs of Civilization, by J. Bose.—Nationalization of Indian Railways, by R. Mukerjee.—William Irvine, I.C.S. (with Portrait), by J. Sarkar.—The Classic Art of Ajanta (II.), by S. Gupta.—Mimicry and Protective Resemblance.—The Vayu Purana, by B. Mazumdar.—History and Archæology, by G. Bandyopadhyaya.—European Influence on the Indian Stage, by Mrs. N. Richards.—Japan: a Land of Art, Universities, and Happy Children, by J. T. Sunderland.—Waiting for the Master, by B. Mukharjee and M. Banerjee.—The Era of Vikramaditya, by K. Jayaswal.—Ethnology of Manbhum, by H. Ghosh.—Reviews and Notices of Books.—etc., etc. (See p. 53.)

Modern Review, February, 1914, Vol. XV., No. 2, contains: Frontispiece.—A Mughal Prince at the Maratha Court, by J. Sarkar.—Dr. Macrurus, by the late B. B. Chatterji.—Mohamed's Call to Prophetship, by S. K. Bukhsh.—The Marquess Wellesley's Appointment as Governor-General of India, by Historicus.—Sukraniti as a Document of Hindu Culture, by B. Sarkar.—The Oraons of Chota Nagpur, by S. Ch. Ray.—Village Reform in Southern India, by Sir C. Sankaran Nair.—Indian Currency and Finance, by S. V.

Doraiswami.—Comment and Criticism.—The Classic Art of Ajanta, by S. Gupta.—The Congress and Conferences at Karachi, by H. Vishindas.—Reviews and Notices of Books.—etc., etc. (See p. 53.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, September-October, 1913, Vol. LVII., Parts IX.-X., contains: Die neuhebräische Aufklärungsliteratur, by M. Weissberg.—Die gegenwärtige Aussprache des Hebräischen bei Juden und Samaritanern, by A. L. Idelsohn.—Der Pentateuch-Kommentar des Joseph Bechor-Schor zum fünften Buche Moses, by A. Zweig.—Aus der Bibelexegese Joseph Ibn Kaspis, by W. Bacher.—Die Judengesetzgebung Friedrich Wilhelms II., by R. Lewin.—Notizen.—Besprechungen.—etc., etc. (See p. 53.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, November-December, 1913, Vol. LVII., Parts XI.-XII., contains: Die Darstellung der Juden im deutschen Roman des zwanzigsten Jahrhunderts, by J. Bass.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Die gegenwärtige Aussprache des Hebräischen bei den Juden und Samaritanern, by A. L. Idelsohn.—Der Pentateuch-Kommentar des Joseph Bechor-Schor zum fünften Buche Moses, by A. Zweig.—Die neuhebräische Aufklärungsliteratur, by M. Weissberg.—Besprechungen.—etc., etc. (See p. 53.)

Monde Oriental, Vol. VII., Fasc. II., contains: Ueber arabische Manuskripte der Lâleli-moschee, by O. Rescher.—Die Mo'allâqa des Zuhair mit dem Kommentar des Ibn el-Anbârî, by O. Rescher.—Nouveaux Livres Reçus.—etc. etc. (See p. 53.)

Monist, January, 1914, Vol. XXIV., No. 1, contains: On the Nature of Acquaintance, by B. Russell.—Wang Yang Ming: a Chinese Idealist, by F. G. Henke.—Christian Elements in Later Krishnaism and in other Hinduistic Sects, by R. Garbe.—Criticisms and Discussions.—Book Reviews.—etc., etc. (See p. 53.)

Moslem World, January, 1914, Vol. IV., No. 1, contains: Editorial.—Islam in Bengal, by J. Takle.—Constitutional Government in Turkey, by Ch. Trowbridge Riggs.—'Ali in Shi'ah Tradition, by W. A. Rice.—The Tanta Mûlid, by G. Swan.—A Plea for the Vulgar Arabic, by P. Smith.—The Dying Forces of Islam, by S. M. Zwemer.—Our only Gospel, by A. Watson.—The Moham-medan Women of China, by Mrs. L. V. Söderström.—Notes on Current Topics.—Book Reviews.—etc., etc. (See p. 53.)

Open Court, December, 1913, Vol. XXVII., No. 691, contains: Frontispiece.—The Portrayal of Christ, by P. Carus.—The Evolution of Taoist Doctrines, by L. Wieger.—The Bible as a Law Book, by Ch. S. Lobingier.—The Fourth Dimension, by H. Clair Kirk.—The Names of Nations in Chinese, by P. Carus.—Currents of Thought in the Orient, by B. K. Roy.—Book Reviews and Notes.—etc., etc. (See p. 53.)

Open Court, January, 1914, Vol. XXVIII., No. 692, contains: Frontispiece.—Wang-an-shih: a Chinese Socialist Statesman of the Eleventh Century, by

H. H. Gowen.—The Portrayal of Christ, by P. Carus.—The Jesus and the Baptist: a Rebuttal, by W. B. Smith.—Currents of Thought in the Orient, by B. K. Roy.—Book Reviews and Notes.—etc., etc. (See p. 53.)

Open Court, February, 1914, Vol. XXVIII., No. 693, contains: Frontispiece.—Haeckel's Birthday, by P. Carus.—The Boundaries of Natural Science, by E. Haeckel.—Fifty Years in the Service of the Evolution Theory, by W. Breitenbach.—Religion in a Monistic Interpretation, by P. Carus.—Conservatism and Morality, by T. T. Blaise.—Articles by Haeckel and about Him.—Currents of Thought in the Orient, by B. K. Roy.—Book Reviews and Notes.—etc., etc. (See p. 53.)

Ostasiatische Zeitschrift, January-March, 1914, Vol. II., Part IV., contains: Some Ancient Elements in Indian Decorative Art, by A. K. Coomaraswamy.—The Bodhisattva Titsang (Jizō) in China and Japan (III.), by M. W. de Visser.—Der Tamamushischrein, by H. Smidt.—Quelques Problèmes Relatifs à l'Histoire de la Garde de Sabre Japonaise, by the Marquis de Tressau.—Sammlungen und Denkmäler.—Miszellen.—Besprechungen.—Bücherschau.—Kleine Mitteilungen.—etc., etc. (See p. 53.)

Palestine Exploration Fund, January, 1914, contains: Notes and News.—The Bedouin of the Sinaitic Peninsula, by W. E. Jennings-Bramley.—The Desert of the Wanderings, by Sir Ch. M. Watson.—The Dead Sea, by Sir J. Gray Hill.—The Damascus Gate, Jerusalem, by J. D. Crace.—An Inscribed Jewish Ossuary: a Correction, by G. Buchanan Gray.—The Site of Gibeah, by W. F. Birch.—A New Inscription concerning the Jews in Egypt, by J. Offord.—Jewish Notes, by J. Offord.—etc., etc. (See p. 54.)

Path (The), December, 1913, Vol. IV., No. 6, contains: The Person of Jesus Christ, by K. C. Anderson.—Life and Matter, or Universal Order, by L. R. Amocdo.—Aphorisms, by D. N. Dunlop.—Superhumanity, by Miss T. de Steiger.—Bhagavad-Gīta (Third Discourse), by R. V. Khedkar.—The International School.—etc., etc. (See p. 54.)

Prabuddha Bharata, November, 1913, Vol. XVIII., No. 208, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—The Harmony of Natural and Spiritual Science, by Ch. A. Andrew.—In the Hours of Meditation (XXVIII.).—Santa Clara, by Gurudas.—Reviews.—The Advaita Ashrama, Mayavati, Himalayas: a Report of Work from 1899-1910.—The Life of the Swami Vivekananda (Vol. II.)—News and Miscellanies.—etc., etc. (See p. 54.)

Prabuddha Bharata, December, 1913, Vol. XVIII., No. 209, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—On Self-Communion, by Mouni Baba.—In the Hours of Meditation (XXIX. and XXX.).—Sankaracharya: a Lecture delivered by the Swami Turiyananda in America.—The Tenth Yearly Report of the Mayavati Charitable Dispensary, Himalayas.—News and Miscellanies.—etc., etc. (See p. 54.)

Prabuddha Bharata, January, 1914, Vol. XIX., No. 210, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—The Story of the Boy Gopala, by the Swami Vivekananda.—The Message of the Spiritual.—The Hymn of Creation (Rigveda).—On the Conning-Tower.—Gleanings.—Reviews.—etc., etc. (See p. 54.)

Proceedings of the Society of Biblical Archæology, December, 1913, Vol. XXXV., Part VII., contains: The Attys-Priest among the Hittites, by A. H. Sayce.—Notes on some Egyptian Monuments (IV.), by A. Wiedemann.—Demotic Tax-Receipts (V.), by Sir H. Thompson.—Notes on the Story of the Eloquent Peasant, by A. H. Gardiner.—Lexicographical Notes, by S. Langdon.—The Tomb of Senmen, Brother of Senmut, by N. de G. Davies.—Review.—etc., etc. (See p. 54.)

Reis and Rayyet, November, 1913, Vol. XXXII., No. 1,688, contains: News and Comments.—The Mainpuri Sati Appeal.—“Cane and Jam” Rule.—The Ideal Hindu Wife.—Viceroy in Mysore.—etc., etc. (See p. 54.)

Reis and Rayyet, November, 1913, Vol. XXXII., No. 1,689, contains: News and Comments.—Indians in South Africa.—Bihar and Orissa.—Police Administration Report, 1912.—The Kathodis or Katkaris.—The Ideal Hindu Wife.—etc., etc. (See p. 54.)

Reis and Rayyet, November, 1913, Vol. XXXII., No. 1,690, contains: News and Comments.—The South African Struggle.—Folklore about the Moon.—Poet's Day at Bolpur.—Census of the City of Calcutta, 1911.—etc., etc. (See p. 54.)

Reis and Rayyet, December, 1913, Vol. XXXII., No. 1,691, contains: News and Comments.—Deputation to Lord Crewe.—The South African Deputation.—“The Delhi Akhra” Astogram.—Kalashtami.—Life of Florence Nightingale.—etc., etc. (See p. 54.)

Reis and Rayyet, December, 1913, Vol. XXXII., No. 1,692, contains: News and Comments.—The Triumph of Mr. Tagore.—Deportation up to Date.—The Adaptability of the Parsis.—Co-operative Movement in India.—The Ideal Hindu Wife.—Islam's Triumph.—etc., etc. (See p. 54.)

Reis and Rayyet, December, 1913, Vol. XXXII., No. 1,693, contains: News and Comments.—The Bengal Medical Bill.—Education in “Borissa.”—The Ideal Hindu Wife.—South African Situation.—etc., etc. (See p. 54.)

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Reis and Rayyet, January, 1914, Vol. XXXIII., No. 1,695, contains: News and Comments.—New Year's Day Honours.—1913.—New Year's Honours.—etc., etc. (See p. 54.)

- Reis and Rayyet**, January, 1914, Vol. XXXIII., No. 1,696, contains: News and Comments.—India and the Philippines.—Why Indians Emigrate.—Indian Students in England.—Caste System in Education.—etc., etc. (See p. 54.)
- Reis and Rayyet**, January, 1914, Vol. XXXIII., No. 1,697, contains: News and Comments.—A Public School in Calcutta.—Inconsistent Examinations.—Hindus and Musalmans.—etc., etc. (See p. 54.)
- Reis and Rayyet**, January, 1914, Vol. XXXIII., No. 1,698, contains: News and Comments.—The Organization of Co-operative Dairies.—The New Delhi.—Civil Police.—etc., etc. (See p. 54.)
- Reis and Rayyet**, January, 1914, Vol. XXXIII., No. 1,699, contains: News and Comments.—Sir C. Hobhouse's Career.—Baba Bharati.—The Sanitary Conference.—Technological Institute.—etc., etc. (See p. 54.)
- Review of Religions**, November, 1913, Vol. XII., No. 11, contains: Finality of the Muslim Law.—The Muslim Ideal of Life in a Nutshell.—Acquisition of Knowledge (I.).—Jesus in the Holy Quran (I.).—An All-the-World Theistic Conference.—etc., etc. (See p. 54.)
- Review of Religions**, December, 1913, Vol. XII., No. 12, contains: The Perfect Religion (X.).—Jesus in the Holy Quran (II.).—The Perfect Man.—Notes and Comments.—etc., etc. (See p. 54.)
- Sarawak Museum Journal**, November, 1913, Vol. I., No. 4, contains: The Languages of Borneo, by S. H. Ray.—etc., etc. (See p. 54.)
- Sphinx**, November-December, 1913, Vol. XVII., Fasc. VI., contains: Orthographe et Grammaire Coptes: Notes et Précisions (I.), by E. Amélineau.—À Propos d'un Ouvrage sur "L'Ancien Royaume du Dahomey," par M. A. Le Hérisse, by C. Autran.—Compte Rendu Analytique.—etc., etc. (See p. 54.)
- Vienna Oriental Journal**, Vol. XXVII., No. 1, contains: Zur Etymologie von æb., by R. Růžicka.—Mitteliranische Studien (III.), by Ch. Bartholomae.—Schrift und Sprache, by C. Nissen-Meyer.—Beiträge zur buddhistischen Sanskrit-literatur, by M. Winternitz.—Einige das Mehri betreffende Bemerkungen zu Brockelmanns Grundriss (II., Syntax), by M. Bittner.—Zur Beurteilung der awestischen Vulgata, by H. Reichelt.—Ueber den Lautwert des hebräischen v, by Ed. König.—Reviews.—Miscellaneous Notes.—etc., etc. (See p. 55.)
- Vienna Oriental Journal**, Vol. XXVII., No. 2, contains: Historischkritische Einleitung zur Weissagung des Abdias, by S. O. Isopescul.—Das Meroitische, by H. Schuchardt.—Schrift und Sprache, by C. Nissen-Meyer.—Das einheitliche Thema des Dighanikāya, by R. O. Franke.—Reviews.—Miscellaneous Notes.—etc., etc. (See p. 55.)
- Vienna Oriental Journal**, Vol. XXVII., Nos. 3-4, contains: Zur Geschichte des Sāmkhya, by O. Strauss.—Das einheitliche Thema des Dighanikāya, by R. O. Franke.—Die Notationen der vedischen Liedertexte, by R. Simon.—Mitteliranische Studien (IV.), by Ch. Bartholomae.—Zum Diwan des Abū

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Zeitschrift für die Alttestamentliche Wissenschaft, Vol. XXXIV., Part I., contains: Die Etymologie und Älteste Aussprache des Namens ^{ישראל}, by E. Sachsse.—Die Gottheit Aschima, by E. König.—Gen. xiv., ein politisches Flugblatt, by H. Asmussen.—Zum Texte des Amos, by F. Praetorius.—Chronologische Studien zum Alten Testament, by O. Fischer.—Einige Bemerkungen zur hebräischen Grammatik, by G. Beer.—Zur Umschrift und Aussprache von ך und ם, by E. Albert.—Miscellen.—etc., etc. (See p. 55.)

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I.

REVIEWS, NOTES, AND NEWS.

VARIOUS remedies for the distresses of India have been proposed by would-be reformers. Of recent years the tendency has been to advocate some political nostrum or another. But Mr. **G. R. Mokasi**, in his recent publication, **The Old Testament of India**, will have none of these. He reverts to the policy of the older reformers, and attributes the economic and social weakness of his country to the extravagance and folly of the religious systems which it has allowed to grow up. He therefore sets himself valorously and energetically to expose the irrationality of orthodox Hindu myth, the unwholesome conditions which its religions have imposed upon Indian society, and the rapacity and voracity of its priesthoods. We have before us only the first volume, treating of the earlier mythology, with comments; but we cannot complain of any lack of energy in the indictment which Mr. Mokasi has here drawn up against the religion of his people and its official representatives. According to him, Hindu religion is an utterly absurd fiction, concocted by selfish and depraved priests in order to fatten on the credulity of the public; and some of his revelations of the charlatanery of modern saints are amusing and instructive. His arguments against the legends of orthodoxy are energetically rationalistic. For example, when he quotes the myth of the Earth changing herself into a cow in order to be milked by Pritha, he floors the faithful with the unanswerable question: "What did the cow stand upon?" (p. 19). With a fervour considerably in excess of his mastery of English idiom he pleads for a common rational religion, free from idolatry, sectarianism, and extravagance—a reasonable, well-organized, and cheap National Church. Alas! it is easier to give a diagnosis of the disease than to induce the patient to swallow the medicine, and we fear that many centuries are likely to pass before India will consent to heal herself by taking the advice of Mr. Mokasi.

Buddhist Stories, by **Paul Dahlke**, translated by the **Bhikkhu Silācāra**.—Dr. Dahlke continues his criticism of life from the Buddhist point of view. This time he chooses the short story as his medium. The little volume of Buddhist stories begins with an allegory on the familiar theme of "going forth." It is carefully, even laboriously, done. But the allegory nowadays, however well made up from the ancient prescription, is rarely inspiring. Dr. Dahlke's other three stories are pictures of modern life in Ceylon and Burma, with plenty of local colour and realism, which will be enjoyable and welcome to those who have not lived in those countries. This feature of the book gives it a certain attractiveness, in spite of the dismal love-affairs of the chief personages. For the heroes and heroines involve themselves, without any

forcing of situations, in mistakes, infidelities, and distresses that lead the reader to welcome with relief their final departure into the calm of monastic life. The last story—"Renunciation"—has a quality and savour as a story which are rather lacking in the others. The Burmese Judge, Maung May, who renounces, is sketched in bold colour, and lives intensely before us. The translator has no doubt a harder task here than in rendering Dr. Dahlke's essays into English. But the translations of the Bhikkhu Silācāra are always such that we read them with gratitude and pleasure. (See p. 317.)

The third volume of Mr. Lee-Warner's series of "Handbooks to Ancient Civilizations" is from the pen of Dr. **L. D. Barnett**. It is entitled **Antiquities of India**, and gives a general survey of the history and culture of Ancient India. The want of a handy volume presenting the results of modern research has long been felt, and, as the result shows, the task of epitomizing the vast amount of material that has accumulated since the publication of Lassen's great work could not have been placed in more competent hands. The book opens with an instructive essay on the character of the early civilization and history of India, to which are added two important appendices, one of which is practically a dictionary of Hindu mythōlogy, and the other a lucid exposition of the ethnographic and linguistic divisions of India. The next sixty pages are occupied by a chronology of India to A.D. 1200, which gives some idea of the progress that has been made since the publication of Miss Duff's work, notably in our knowledge of Southern India. The third chapter on Law and Government surveys the organization of society in Ancient India—the King, the civil and municipal services, the family, civil law. The concluding sections deal with the four āśramas and caste. Vedic and non-Vedic rituals are next discussed, and, as in the preceding chapter, a wealth of information hitherto almost inaccessible is now presented in a compact form. The astronomical and geographical sciences of Ancient India are next discussed, followed by a very clear account of the various systems of weights and measures. A short but interesting chapter on medicine concludes the scientific section. No one is better qualified than Dr. Barnett to give a lucid account of the alphabets of Ancient India, and his chapter on writing, with the accompanying plate, fills a serious gap in the English literature of Ancient India. The book concludes with chapters on the architecture, sculpture, and painting of Ancient India, which lucidly present the results of the most recent researches. The twenty-eight plates are a feature of the book. The fact that the index runs to over forty pages gives some idea of the vast amount of information embodied in the 300 pages of the work. Dr. Barnett's works must rank as one of the most important contributions to our knowledge of Ancient India in recent years, and while indispensable to the student of India, should make a wide appeal to the general reader, who can no longer afford to be ignorant of the civilization of our great Eastern dependency, and has long required such a work as this. (See p. 287.)

Licht und Schatten. Zwiegespräche zwischen einem Christen und einem Buddhisten. Herausgegeben von **Robert Sobe Zack**.—This series of dialogues, like all debates composed by one person, suffers from the tendency to make one side pull the

other over the line, with but a poor pretence of a struggle. The author's Christian leaves the impression of the least persuasive of speakers, but a tolerably good listener. The Buddhist, on the other hand, who lectures his opponent with some severity at the end, supports his own views well, with abundance of rational argument and passages from the Pali texts. He adds here and there a little modern dissertation on stimulants, hygiene, and the advantages of India as a place of abode. He is an extreme Hīnayānīsh, and extremer than his Pali sources in overlooking religious sentiment towards the Buddha, which is, after all, one of the positive elements of Indian Buddhism. In this and in the insistence on some other lines of argument he represents, perhaps, a specially European form of Buddhism evolved from a dislike of European religion and European speculation. (See p. 303.)

The Shaiḳiya, an account of the Shaiḳiya tribes and of the history of Dongola Province from the fourteenth to the nineteenth century, by **W. Nicholls**.—This little work supplies an interesting, if brief, contribution to the history of Northern Sudan. The tribe of the Shaiḳiya play an important part in the annals of that region from the fifteenth to the nineteenth century. Originally of Arab stock, they strove successfully for independence against kindred clans who had also settled in the Sudan. They maintained their position successively against the powerful negroid tribe of the Fung and the remnant of the Mamelukes, and were at last only with difficulty subdued by the expedition of Ismail Pasha in 1820. The author has drawn upon what meagre sources are to be found in Arab and European works, supplementing these by native tradition wherever it can be trusted. Questions of genealogy are dealt with in appendices.

Tome XIII., No. 3, of the **Bulletin de l'École Française d'Extrême-Orient** consists of **Notes sur la Décoration Cambodgienne**, by **M. Jean Commaille**. The author deals here with the decorative methods of the sculptors of Añkor, whose art, like that of the other Cambodian masters of the craft, is ultimately derived from Southern India, and was probably brought into Cambodgia by Śaivas. But there are also considerable differences of technical method between India and Cambodgia, which suggest, as M. Commaille remarks, that the artists of Añkor deliberately cast off certain principles of Indian tradition, and introduced radical innovations of their own. Yet, strange to say, despite their mastery of architectural plan and decorative design, these sculptors betray in their actual handling of stone for structural and ornamental purposes from the very beginning utter inexperience, and to the end they never learned the art of stonework. There seems, therefore, to be a great deal of probability in M. Commaille's suggestion that these artists of Añkor (or may we not say their teachers?) brought into Cambodgia from India methods only for working in wood, and at Añkor adapted them as well as they could to stonework. As regards their success in decoration, we cannot do better than give M. Commaille's judicious summary—excellence of plant-ornamentation, but poverty of motives; intensity of life in legendary bas-reliefs and just observation of movement, but bad interpretation of the human academy; general mediocrity in sculptural subjects, except for the Nāga. The essay is accom-

panied by forty-nine full plates, which admirably illustrate the structural and decorative methods of Cambodian architecture. (See p. 98.)

In the *Ostasiatische Zeitschrift* for the first quarter of the present year the place of honour is held by Dr. A. K. Coomaraswamy's paper on "Some Ancient Elements in Indian Decorative Art," in which the writer traces a number of Indian decorative motives to the early civilization which flourished in Western Asia and the Ægean at least two and a half millennia ago, whence they seem to have been imported into India by northern routes. Some of the parallels between modern Indian and early Ægean designs are positively startling in the closeness of their similarity, and go far to prove the author's thesis. M. de Visser contributes Section III., Chapter I., of his work on "The Bodhisattva Ti-tsang in China and Japan," dealing with the cult in the Nara period of Japanese history, after which comes an exhaustive article by M. H. Smidt on the famous Tamamushi Casket, and this is followed by a paper by the Marquis de Tressan on "Quelques Problèmes relatifs à l'Histoire de la Garde de Sabre Japonaise." Several interesting minor articles and book notices, with bibliography, conclude the number. (See p. 101.)

Epigraphische Denkmäler aus China, herausgegeben von O. Franke und B. Laufer.

Part I.: Lamaistische Klosterinschriften aus Peking, Jehol, und Si-ngan. 81 Lichtdrucktafeln in 2 Leinwandmappen (40 by 51 centimetres).—For political reasons the Emperors of the Manchu dynasty of China became the official protectors of Tibetan Buddhism, and the founders of magnificent Lama temples in Peking and Jehol, to which great numbers of the clergy flocked from Tibet and Mongolia. These temples developed into seats of scholastic learning and literary activity. It was particularly the great Emperors K'ang-hi and K'ien-lung who took a deep interest in the development of Lamaist literature by issuing from the press of the palace magnificent editions of the Kanjur and Tanjur, and other Tibetan religious books. They also adorned the Lama temples of the capital and of their summer resort, Jehol, with enormous inscriptions carved in marble, many of which are written in the four principal languages of Northern Buddhism—Chinese, Manchu, Tibetan, and Mongol. It is these inscriptions recording the history of Lamaism in China which are reproduced in photogravures under the joint editorship of O. Franke and B. Laufer. The work is generously subsidized by the *Wissenschaftliche Stiftung* of Hamburg, and Dr. Reimer, as publisher, has performed his task in a very creditable manner. The eighty-one plates are sheltered in two solid cloth portfolios, the first containing the inscriptions from the Lama temples of the capital, the second those of Jehol, and the single one from the Lama temple at Si-ngan. The importance of this epigraphical material covering the period of the seventeenth and eighteenth centuries is briefly set forth in the introduction. The two editors are planning to publish a translation of all inscriptions in the near future, but meanwhile place them at the disposal of the scientific world, and invite the co-operation of those interested in their study. As original and contemporaneous documents, they will present a most interesting contribution to the history of Lamaism and its political relations to the Emperors of China.

The Religion of the Samurai.—Except for its title, which is not very happily chosen, little but praise can be meted out to Professor **Nukariya's** study of Zen philosophy and discipline in China and Japan. As he points out, there is only one other book in English—also by a Japanese author—which deals at any length with the tenets of Zen, perhaps the most interesting of all the Buddhist sects. Accordingly, he has written a work thoroughly analysing the history and contents of the doctrine. The origin of Zen is traced to Buddha himself, after which its introduction into China by the great apostle Bodhidharma, its development and decline, are fully discussed. The next chapter is devoted to the history of Zen in Japan, the only country where the faith can still be found in its pure form. The rest of the book is mostly taken up with disquisitions on the philosophic aspects of Zen, mental training, and the practice of meditation. A fuller recognition of the influence of Taoism on Zen might have been desirable. In many respects the two systems are hardly distinguishable, and there can be little doubt that the later sect owed many of its root conceptions to the philosophy of Lao Tzū and Chuang Tzū. Its scant regard for the sanctity of the written word, its insistence on the ceaselessness of evolution and change, even its adoption of breathing exercises as a means of concentrating the mind, are all features characteristic of Taoism. By way of an appendix, Professor Nukariya has translated a short treatise entitled “Origin of Man,” by the seventh Patriarch of the Kegon sect. It is to be regretted that so useful a book as this was issued without an index, though its absence is somewhat compensated for by the fulness of the table of contents.

Vocabulaire Français-Chinois des Sciences.—As a dictionary of Chinese scientific terms in the various branches of mathematics, physics, and natural history, this work is a great advance on anything yet published. It is arranged alphabetically throughout, the French in the first column of each page, the Chinese in the second, and the transliteration in the third. This last might have been omitted without much harm, and with great saving of space. A number of plates are added at the end, figuring the human body and other objects, with most useful lists of their different parts in Chinese. A short English-French index is also appended, with a view to making the dictionary accessible to a greater number of students. Compiled primarily for the use of Roman Catholic missionaries, whose work entails much preaching and writing in Chinese, this work will certainly serve its purpose as an extremely useful handbook. The majority of foreign students, however, stand in much greater need of a Chinese-French (or, if you please, Chinese-English) dictionary of new scientific terms that are to be met with in the Chinese books and newspapers of to-day. Now that so much material has been gathered together by the industry of Père **Taranzano**, this would not take long to produce. Even those who have long been familiar with the resources of Chinese cannot but be astonished at the adaptability of its characters, which has rendered possible the creation of a new scientific vocabulary within the last twenty years. This process is not yet complete, but it has already

reached the stage at which crystallization begins, when works like the present are bound to do good service. (See p. 94.)

The Chinese Review.—All friends of China must rally to the support of Mr. **Wong-Quincey** (a Chinese of pure descent, in spite of the foreign appendage to his surname) in his courageous attempt to establish in the heart of London a magazine conducted by Chinese, and aiming at the expression of Chinese views on subjects of moment and interest. At the same time, it will not be written entirely by natives of China. The present number contains, in addition to articles by the Editor, Mr. Ku Hung-ming, and Mr. H. K. Khoo, contributions from such well-known people as Mrs. Archibald Little, Miss Kemp, and Mr. Wilson Harris. Under the heading, "The Eclipse of Young China," Mr. Wong-Quincey gives a fair and unbiased account of the causes which have led to the present unhappy state of affairs in his country. Contributions of every shade of opinion will, we understand, be welcomed by the *Review*, and it will be interesting to see if Young China has any feasible policy to propound, or if it really is the spent force that we are nowadays given to understand. Illustrations form a pleasing feature of the production, and its general appearance is decidedly attractive. On the whole, an excellent shillingsworth.

A German Scholar in the East is a translation of Dr. **Hackmann's** "Welt des Ostens," which was reviewed in these columns not long ago. It was then strongly urged that the book should be rendered accessible to English readers, and we are glad to see that this has been done. The translation, from the pen of a lady, though not verbatim, is quite a satisfactory piece of work. The original has been considerably shortened, and what has been aimed at is rather a reproduction of the character and the chief contents of the book than a strict rendering of the wording. There are some twenty illustrations in the text. (See p. 29.)

The first part (A to D) has just been issued of an **English-Malay Dictionary** (in Roman characters), the only one in existence, apart from some inadequate and obsolete works. The author is Mr. **R. O. Winstedt**, whose excellent Malay Grammar appeared last year, and the dictionary is based (with considerable additions) on Wilkinson's Malay-English Dictionary, a well-known work, the best of its kind for English readers, and in some ways superior even to the admirable Malay-Dutch dictionaries. These should be sufficient guarantees for the value of the new work, which, so far as we have been able to test it, impresses us as a scholarly performance, compiled with much care and knowledge, and destined to be of great practical utility both for scholars and for others who have occasion to learn the Malay language. Some very excellent work has been done of late years by a small but enthusiastic and hard-working band of British students (mainly officials) in the Malay Peninsula, much of it under the enlightened patronage and with the assistance of the Federated Malay States Government, and this work, which we understand is a private venture, fittingly continues the tradition and maintains the same high standard of scholarship.

Al-Hilal, March, 1914, Vol. XXII., No. 6. (See p. 97.)

Al-Hilal, April, 1914, Vol. XXII., No. 7. (See p. 97.)

Al-Machriq, March, 1914, Vol. XVII., No. 3, contains: *Le Progrès des Sciences en 1913*, by L. Ronzevalle.—*L'Ambassade de Méhémed Effendi auprès de Louis XV. 1721*, by P. L. Cheikho.—*Causeries Scientifiques sur la Liberté*, by A. Rabbath.—*Christianisme et Littérature avant l'Islam*, by P. L. Cheikho.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 97.)

Al-Machriq, April, 1914, Vol. XVII., No. 4, contains: *Les Deux Nouveaux Diwans de 'Abid ibn al Abras et 'Amir ibn Tofeil*, by A. Salhani.—*L'Ambassade de Méhémed Effendi auprès de Louis XV., 1721*, by P. L. Cheikho.—*La Poésie Arabe dans la Transjordanie*, by P. Salman.—*Une Homélie Inédite d'Isaac d'Antioche sur l'Annonciation*, by P. L. Cheikho.—*Christianisme et Littérature avant l'Islam*, by P. L. Cheikho.—*Erreurs des Rationalistes sur l'Inspiration*, by P. Ch. Abela.—*La Pureté Chrétienne*, by P. L. Cheikho.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 97.)

Asiatic Review, April, 1914, Vol. IV., No. 7, contains: *Turkey and the Sicilian Vespers*, by A. Herbert.—*Egyptian Darkness*, by H. M. H.—*Progress or Reverse in Japan*, by T. G. Komai of Tokio.—*Rabindranath Tagore and Social Reform*, by J. W. Petavel.—*Epirus's Hour of Trial*, by our Special Correspondent.—*Art in Rajputana, with Special Reference to Jaipur*, by T. Holbein Hendley.—*The Early Exploitation of India and the Indian Border Lands*, by Sir Th. H. Holdich.—*Review Supplement*.—*Correspondence*.—etc., etc. (See p. 98.)

Asie Française, February, 1914, Vol. XIV., No. 155, contains: *L'Accord Franco-Allemand et les Chemins de Fer d'Asie Mineure*.—*L'Angleterre et la Politique des Zones d'Influence Economique en Chine*.—*Les Réformes Arméniennes*.—*Les Japonais et l'Amérique Latine*, by H. Lorin.—*Les Sources du Droit Applicable aux Annamites*, by Ch. Fournier-Vailly.—*La France et le Commerce de l'Extrême-Orient*, by A. Maybon.—*Les Richesses du Caucase Occidental*, by E. Taxis.—*Lettre de Chine*, by J. Rodes.—*Indochine*.—*Levant*.—*Extrême-Orient*.—*Bibliographie*.—etc., etc. (See p. 98.)

Asie Française, March, 1914, Vol. XIV., No. 156, contains: *La Crise Japonaise*.—*Le Parlement et l'Influence Française dans le Levant*.—*Le Régime Foncier et le Cadastre en Pays Annamites*, by Ch. Fournier-Vailly.—*Les Revendications des Indiens de l'Afrique Australe et le Problème Colonial Anglais*.—*De l'Inaptitude Économique des Annamites de Cochinchine*, by J. Coulon.—*Indochine*.—*Levant*.—*Extrême-Orient*.—*Bibliographie*.—etc., etc. (See p. 98.)

Baptist Missionary Review, February, 1914, Vol. XX., No. 2, contains: *The Judson Centennial*, by D. Downie.—*The Judson Centenary*, by J. Aberly.—*Missionary Work in the Interior of Africa*, by W. L. Ferguson.—*Editorial*.—*Mission News*.—etc., etc. (See p. 98.)

Baptist Missionary Review, March, 1914, Vol. XX., No. 3, contains: *The New Emphasis in Modern Missionary Policy*, by H. Anderson.—*Impressions of a*

Child Lover in British India, by Miss E. C. Sonde.—The Salvation of the Adult Chinese, by J. M. Foster.—Mission Policy, Past and Present, by W. S. Davis.—Editorial.—Mission News.—etc., etc. (See p. 98.)

Biblical World, January, 1914, Vol. XLIII., No. 1, contains: Editorial.—Christianity and the Mystery Religions, by S. J. Case.—Modern Theology and the Preaching of the Gospel (II.), by W. A. Brown.—The Problems of Boyhood: a Course of Ethics for Boys in the Sunday-School, by F. W. Johnson.—Divorce and Social Welfare, by E. H. Delk.—Current Opinion.—The Book of the Month.—Book Notices.—etc., etc. (See p. 98.)

Biblical World, February, 1914, Vol. XLIII., No. 2, contains: Editorial.—The Life of Jesus in the Light of Modern Criticism, by L. Hopkins Miller.—Principles of Church Federation (I.), by A. W. Anthony.—The Bible as Material for Sex Instruction, by J. P. Burling.—Shall the Churches take Psychical Research Seriously? by G. B. Cutten.—Modern Theology and the Preaching of the Gospel (III.), by W. A. Brown.—The Modern Sadducee, by J. M. Campbell.—Current Opinion.—The Church and the World.—Book Notices.—etc., etc. (See p. 98.)

Biblical World, March, 1914, Vol. XLIII., No. 3, contains: Editorial.—The Church and the Present-Day Labour Struggle, by J. E. Williams. A New Testament Anniversary: 1514-1914, by E. J. Goodspeed.—John the Baptist and Christ in the Slavic Translation of Josephus's "Jewish War," by B. Pick.—Can Religion be made Scientific? by A. K. Foster.—Current Opinion.—The Book of the Month.—Book Notices.—etc., etc. (See p. 98.)

Biblical World, April, 1914, Vol. XLIII., No. 4, contains: Editorial.—"Bitterness": a Sermon, by G. A. Johnston Ross.—Modern Theology and the Preaching of the Gospel (IV.), by W. A. Brown.—The Teaching of Jesus, by L. H. Miller.—An Attempt at a Scientific Classification of Biblical Literature, by G. A. Barton.—Current Opinion.—Book Notices.—etc., etc. (See p. 98.)

Buddhist Review, April, May, June, 1914, Vol. VI., No. 2, contains: Frontispiece.—Images in Buddhism, by Captain Enriquez.—Nirvāṇa, by W. L. Hare.—Popular Religious Ceremonies in Siam, by Mrs. C. Romanné-James.—Right Understanding, by S. Bhikkhu.—Buddhist Self-Culture, by A. Metteya.—Reviews and Notices.—Notes and News.—etc., etc. (See p. 98.)

Chinese Recorder, February, 1914, Vol. XLV., No. 2, contains: Editorial Comment.—A Missionary Scientist in the Field, by Ch. K. Edmunds.—The Amur Region, by E. S. Little.—The School of the New Era in China, by S. Kunkle.—The Yu-Kung Classic (II.), by A. Morley.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 98.)

Chinese Recorder, March, 1914, Vol. XLV., No. 3, contains: Editorial Comment.—Some Reflections on Industrial Education in China To-day, by C. T. Wang.—Industrial Schools as a Form of Mission Work, by D. T. Huntington.—The Value of Industrial Training from a Missionary Standpoint: a Symposium.—Agricultural Education for China under Missionary Influence,

by G. W. Groff.—A Prayer-Meeting Address, by W. A. Cornaby.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 98.)

Epigraphia Indica, April, 1912, Vol. XI., Part VI., contains: Dates of Chola-Kings, by R. Sewell.—Dates of Pandya Kings, by R. Sewell.—The Tibetan Alphabet, by A. H. Francke.—List of Ministers' Names found in the Tibetan Inscription in Front of the Ta-chao-ssu Temple (Yo-Khang) in Lhasa, A.D. 822, by A. H. Francke.—The Parikud Plates of Madhyamarajadeva, by R. D. Banerji.—Eight Chola Dates, by D. B. L. D. Swami Kannu Pillai.—etc., etc. (See p. 98.)

Expositor, March, 1914, Vol. XL., No. 39, contains: Harnack on the Dates of the Acts and the Synoptic Gospels, by M. Jones.—Studies in Christian Eschatology, by H. R. Mackintosh.—The Identity of the "Ambrosiaster": a Fresh Suggestion, by A. Souter.—Notes on the Fourth Gospel, by A. E. Garvie.—The Eternal Love and Christian Unity, by W. L. Walker.—The Appendix to the Fourth Gospel, by R. H. Strachan.—The "Single" Eye, by B. W. Bacon.—etc., etc. (See p. 98.)

Expository Times, March, 1914, Vol. XXV., No. 6, contains: Notes of Recent Exposition.—The Title "King of Persia," by G. B. Gray.—The Great Text Commentary.—The Wise Men from the East, by L. H. Gray.—In the Study.—Recent Biblical and Oriental Archæology.—Literature.—The Character of Timothy, by J. P. Alexander.—Contributions and Comments.—etc., etc. (See p. 98.)

Expository Times, April, 1914, Vol. XXV., No. 7, contains: Notes of Recent Exposition.—The Great Text Commentary.—The Composition of Mark iv. 21-25: a Study in the Synoptic Problem, by H. A. A. Kennedy.—The Baptism of Water and the Baptism of Fire, by J. Reid.—The Archæology of the Book of Genesis, by A. H. Sayce.—Coptic Apocrypha, by J. A. MacCulloch.—Literature.—The Interpretation of St. Paul, by S. H. Hooke.—Contributions and Comments.—etc., etc. (See p. 98.)

Geographical Journal, March, 1914, Vol. XLIII., No. 3, contains: Relief in Cartography, by H. G. Lyons.—An Expedition to Dutch New Guinea, by A. F. R. Wollaston.—Physical Characteristics of the Siachen Basin and Glacier System, by W. H. Workman.—Is the Earth Drying up? by J. W. Gregory.—The Imperial Trans-Antarctic Expedition, by Sir E. H. Shackleton.—Reviews.—etc., etc. (See p. 98.)

Geographical Journal, April, 1914, Vol. XLIII., No. 4, contains: Some Aspects of Travel, by R. Kipling.—The Evolution of a Capital: a Physiographic Study of the Foundation of Canberra, Australia, by G. Taylor.—A Description of the Girara District, Western Papua, by W. N. Beaver.—The Hindie (Euphrates) Barrage.—Reviews.—etc., etc. (See p. 98.)

Hindustan Review, February, 1914, Vol. XIX., No. 174, contains: New Ideas in Elementary Education, by A. Yusuf Ali.—The Data of Indian Zoology (II.), by B. K. Sarkar.—A Chapter in Indian Economic History (II.), by S. Ranjanath.—The Proposed Enhancement of Land Cess in Madras, by A. P.

Patro.—The Benefits of Technical Education in India, by J. Ireland Hasler.—Indian Weights and Measures, by Ch. D. Banerjee.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 99.)

Indian Antiquary, December, 1913, Vol. XLII., Part 538, contains: The Administrative Value of Anthropology, by Sir R. C. Temple.—Critical Notes on Kalhana's Eighth Taranga, by E. Hultzsch.—Origin of the Narada-Smriti, by P. Jayaswal.—Miscellanea.—etc., etc. (See p. 99.)

Indian Antiquary, January, 1914, Vol. XLIII., Part 539, contains: The History of the Naik Kingdom of Madura, by V. Rangachari.—A Note on the Padariya or Rummindei Inscription, by J. Charpentier.—Miscellanea.—etc., etc. (See p. 99.)

Indian Antiquary, February, 1914, Vol. XLIII., Part 540, contains: Notes on the Grammar of the Old Western Rajasthani, with Special Reference to Apabhramṣa and to Gujarati and Marwari, by L. P. Tessitori.—The History of the Naik Kingdom of Madura, by V. Rangachari.—Notes and Queries.—etc., etc. (See p. 99.)

Indian Antiquary, March, 1914, Vol. XLIII., Part 541, contains: "Dharani," or Indian Buddhist Protective Spells, by L. A. Waddell.—The History of the Naik Kingdom of Madura, by V. Rangachari.—Book Notice.—etc., etc. (See p. 99.)

Indian Antiquary, April, 1914, Vol. XLIII., Part 542, contains: "Dharani," or Indian Buddhist Protective Spells, by L. A. Waddell.—Notes on the Grammar of the Old Western Rajasthani, with Special Reference to Apabhramṣa and to Gujarati and Marwari, by L. P. Tessitori.—Miscellanea.—Book Notice.—etc., etc. (See p. 99.)

Indian Forester, February, 1914, Vol. XL., No. 2, contains: The Technical Training and the Work of the Forest Department from a Commercial Point of View.—Supply of Tea-Boxes.—A Note on *Oxyrhachys Tarundus* (Fabr.), by N. C. Chatterjee.—Correspondence.—Extracts.—Books and Publications Received.—etc., etc. (See p. 99.)

Indian Forester, March, 1914, Vol. XL., No. 3, contains: Forest Administration Reports in the North-West Province Forty Years Ago.—A New Species of *Euonymus*, by H. H. Haines.—A Further Note on Calorimetric Tests of some Indian Woods from Belgaum (Bombay), by P. Singh.—Correspondence.—Extracts.—etc., etc. (See p. 99.)

Indian Review, February, 1914, Vol. XV., No. 2, contains: The Reform of the Indian Military Service, by T. M. Nair.—The Labour Unrest in South Africa, by "Labourite."—The Criminal and Modern Thought, by A. Davies.—Japanese Art, by V. B. Metta.—An Indian View of the Occident, by "An Anglo-Indian."—Mahavamsa and South India, by S. K. Aiyangar.—Rabindranath Tagore, by K. S. R. Sastri.—The Rise of Mahometan Education, by A. T. Ellis.—Current Events, by Rajduari.—The World of Books.—Topics

from Periodicals.—Questions of Importance.—Indians Outside India.—Book Received.—etc., etc. (See p. 99.)

Indian Review, March, 1914, Vol. XV., No. 3, contains: American Plans to Exclude Indians, by S. Nihal Singh.—The Real and the Ideal, by R. Tagore.—A Common Script for India, by B. S. Ch. Mitra.—The Mehrauli Pillar Inscription, by B. G. Bhattacharyya.—Domestic and Social Life of the Hindus, by K. C. Kanjilal.—The Tourists' Impressions of India, by Y. Hasan.—The South African Indian Struggle, by J. W. Godfrey.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Books Received.—etc., etc. (See p. 99.)

Islam (Der), February, 1914, Vol. V., Part I., contains: Das höchste Gericht. Zwei jungtürkische Traumgesichte, by Th. Menzel.—Zur Muhammadlegende, by J. Horovitz.—Die Entstehung der muslimischen Reinheitsgesetzgebung, by A. J. Mensinck.—Steuerpacht und Lehnwesen, by C. H. Becker.—Der Qarrād, by G. Jacob, P. Kahle, E. Littmann, und E. Graefe.—Kleine Mitteilungen und Anzeigen.—etc., etc. (See p. 99.)

Journal of the African Society, April, 1914, Vol. VIII., No. 51, contains: Ibibio Customs and Beliefs, by P. A. Talbot.—Flora of South Africa, by Sir H. Johnston.—The Galla of East Africa (II.), by A. Werner.—The Syllabic Basis of Bantu, by A. C. Madan.—The Angass Language, by G. Ormsby.—Editorial Notes.—etc., etc. (See p. 99.)

Journal of the Siam Society, Vol. X., Part III., contains: Immigration of the Mons into Siam, by R. Halliday.—Note.—General Meeting of the Society.—etc., etc. (See p. 99.)

Madras Christian College Magazine, February, 1914, Vol. XIII., No. 8, contains: Our Debt to the Past, by W. Skinner.—Saint Patrick and his Times, by F. W. Buckler.—The Genius of Keats, by K. C. Macartney.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 100.)

Madras Christian College Magazine, March, 1914, Vol. XIII., No. 9, contains: The Cause and Cure of Bad Temper, by R. Lee Cole.—The Ancient History of the Pandya Country (Part I.), by K. V. Subrahmanya Aiyar.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 100.)

Madras Law Journal, March, 1914, Vol. XXVI., Part IX., contains: Arun Chandra Singh *versus* Kamini Kumar.—Amirtham Pillay *versus* Nanja Gounden.—Ramasami Reddi *versus* Rangamannar Iyengar.—etc., etc. (See p. 100.)

Maha-Bodhi Journal, January, 1914, Vol. XXII., No. 1, contains: Kamma.—Qualifications for a Critic of the Buddhist Christian Problem.—The Problem of Life after Death.—A Lecture on Buddhism.—The Temperance Campaign.—The Publication of the Buddhist Scriptures.—Correspondence.—News and Notes.—etc., etc. (See p. 100.)

Maha-Bodhi Journal, February, 1914, Vol. XXII., No. 2, contains: The Psychology of Buddhism.—Translation of the First Three Nipātas of the Auguttara

Nikāya.—The Buddhist Origin of Luke's Penitent Thief.—Pancha Sēla.—Chinese Buddhism.—News and Notes.—etc., etc. (See p. 100.)

Man, March, 1914, Vol. XIV., No. 3, contains: The Value of a Training in Anthropology for the Administrator, by Sir R. Temple.—The Origin of the Horseshoe Arch, by Sir H. H. Johnston.—A Further Note on the Occurrence of Turquoise at Indio Muerto, Northern Chile, by O. H. Evans and J. Southward.—Inlaid Bowl and Stand from the Pelews, by H. G. Beasley.—Reviews.—etc., etc. (See p. 100.)

Man, April, 1914, Vol. XIV., No. 4, contains: Stone Implements from South Africa, by J. Lee Doux.—The Relationship System of the Dieri Tribe, by A. R. Brown.—Review.—Proceedings of Societies.—etc., etc. (See p. 100.)

Message of the East, January, 1914, Vol. III., No. 1, contains: The Universal Message.—The Problem Universal.—Ancient Hindu Story.—Katha-Upanishad.—Reports.—etc., etc. (See p. 100.)

Message of the East, March, 1914, Vol. III., No. 3, contains: The Universal Message.—Union with God through Non-Attachment.—The Life of Buddha.—The Great Dramatist of Bengal.—etc., etc. (See p. 100.)

Message of the East, April, 1914, Vol. III., No. 4, contains: Discipline and Discipleship, by Sister Devamata.—The Katha-Upanishad, translated and Commentated by Swami Paramananda.—Reports.—etc., etc. (See p. 100.)

Modern Review, March, 1914, Vol. XV., No. 3, contains: Frontispiece.—Indian Iconography, by A. Tagore and S. Ray.—Peasant Proprietorship in India, by D. Datta.—The Indian Village Community as a Self-Sufficient Co-operative Unit, by R. Mukerjee.—Classification of Animals according to the Hindus, by B. K. Sarkar.—Eyesore (a Novel), by R. Tagore and S. Tagore.—The Hindu University: a Suggestion, by R. N. Sinha.—Mr. Andrews's Letter from Natal, by C. F. Andrews.—Indigenous Medicine, by B. D. Basu.—Village Government in Southern India, by Sir C. S. Nair.—A State Bank for India, by S. V. Doraiswami.—Notices of Books, by D. Chowdhury.—Comment and Criticism.—Notes.—etc., etc. (See p. 100.)

Modern Review, April, 1914, Vol. XV., No. 4, contains: Frontispiece.—Notes.—A Visit to the Art Section of the Indian Museum, by P. Brown.—A State Bank for India, by S. V. Doraiswami.—A Lay Discourse upon Prayer, by P. E. Richards.—Comment and Criticism, by P. R. Khadilkar.—Orion Life, by S. Roy.—Survival of Hindu Civilization, by P. Bose.—The Dowry System, its Effects and Cure, by G. Bhattacharya, B. Mitra, Ch. Chandra Sinha, H. Ghosh, and B. Nath Sarkar.—The Transition in the Internal Trade of India, by R. Mookerjee.—The Place of Indian Art in Indian Industries, by S. Gupta.—Reviews and Notices of Books.—The Positive Background of Hindu Sociology, by B. K. Sarkar.—Editorial Comments.—etc., etc. (See p. 100.)

Monist (The), April, 1914, Vol. XXIV., No. 2, contains: On the Nature of Acquaintance (II.), by B. Russell.—The Principles of Mechanics with Newton,

by Ph. E. B. Jourdain.—Purposiveness in Nature and Life, by E. Noble.—Criticisms and Discussions.—etc., etc. (See p. 100.)

Open Court, March, 1914, Vol. XXVIII., No. 694, contains: Frontispiece.—The Last of the Shoguns, by E. W. Clement.—The Portrayal of Christ, by P. Carus.—A Word about Greek Women, by H. D. Jenkins.—Philosophy in the Farmyard, by Ph. E. B. Jourdain.—The Unhistoricity of Paul, by A. Kampmeier.—Book Reviews and Notes.—etc., etc. (See p. 100.)

Open Court, April, 1914, Vol. XXVIII., No. 695, contains: Frontispiece.—The Scientists, by the late H. Poincaré.—The Value of Archæological Study for the Biblical Student, by G. H. Richardson.—The Portrayal of Christ, by P. Carus.—Comparative Christianity, by P. Smith.—The Book of Esther, by A. P. Drucker.—The Romance of a Tibetan Queen, by P. Carus.—A Liberian Exhibition in Chicago.—Currents of Thought in the Orient, by B. K. Roy.—Note.—etc., etc. (See p. 100.)

Prabuddha Bharata, February and March, 1914, Vol. XIX., Nos. 211 and 212, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—Swami Vivekananda's Message to India.—Swami Vivekananda: the Man, by E. Hammond.—A Birthday Anniversary Tribute, by a Servant of Swamiji.—Swami Vivekananda's Message of the Vedānta.—The Life and Teachings of Swami Vivekananda.—The Fifty-Second Birthday Anniversary of the Swami Vivekananda.—News and Miscellanies.—etc., etc. (See p. 101.)

Reis and Rayyet, February, 1914, Vol. XXXIII., No. 1,700, contains: News and Comments.—The Asiatic Society of Bengal.—Seventh February.—The Cochin State.—The Asiatic Society of Bengal and the Indian Museum.—etc., etc. (See p. 101.)

Reis and Rayyet, February, 1914, Vol. XXXIII., No. 1,701, contains: News and Comments.—Mr. Rabindranath Tagore's School.—Maharaja of Kashmir-bazar's Address.—Lord Carmichael's Address at Dacca College.—Census of the City of Calcutta.—etc., etc. (See p. 101.)

Reis and Rayyet, February, 1914, Vol. XXXIII., No. 1,702, contains: News and Comments.—A Virgin Martyr.—Cranial and Intellectual Capacity.—A Discourse on Religion (I.).—etc., etc. (See p. 101.)

Reis and Rayyet, February, 1914, Vol. XXXIII., No. 1,703, contains: News and Comments.—Le Quex Memories.—Marriage by Purchase.—The Latest Convocation.—A Discourse on Religion (II.).—etc., etc. (See p. 101.)

Reis and Rayyet, March, 1914, Vol. XXXIII., No. 1,704, contains: News and Comments.—Forests and their Relationship to Eugenics, by G. N. Jack.—Jute *versus* Rice.—A Discourse on Religion (III.).—Lord Minto Dead.—etc., etc. (See p. 101.)

Reis and Rayyet, March, 1914, Vol. XXXIII., No. 1,705, contains: News and Comments.—The Trial of Nirmal Kanto Roy.—Hindu Marriage.—Indian Currency and Finance.—etc., etc. (See p. 101.)

Reis and Rayyet, March, 1914, Vol. XXXIII., No. 1,706, contains: News and Comments.—Law of Contempt.—Co-operative Credit in Bengal.—Mr. Kipling on Travel.—etc., etc. (See p. 101.)

Reis and Rayyet, March, 1914, Vol. XXXIII., No. 1,707, contains: News and Comments.—Law of Contempt.—Cattle Insurance.—Thackeray Collection.—etc., etc. (See p. 101.)

Review of Religions, January, 1914, Vol. XIII., No. 1, contains: The Perfect Religion (XI).—Quranic Arguments of the Creatorship of God.—Our Conception of God.—Notes and Comments.—etc., etc. (See p. 101.)

Review of Religions, February, 1914, Vol. XIII., No. 2, contains: Ahmed as a Prophet (II).—A Significant Parallelism.—Now or Never.—Hindus and Mussalmans in the Census Reports.—Christians and the Census.—A Special Feature of Islam.—Notes and Comments.—etc., etc. (See p. 101.)

Sphinx, January-February, 1914, Vol. XVIII., Fasc. I., contains: Orthographe et Grammaire Coptes: Notes et Précisions, by E. Amélineau.—Vampyrvorstellungen, by A. Wiedemann.—Compte Rendu Analytique.—etc., etc. (See p. 101.)

T'oung Pao, December, 1913, Vol. XIV., No. 5, contains: Les Correspondants de Bertin, by H. Cordier.—Li-yé, Mathématicien Chinois du XIII^e Siècle, by L. Vanhée.—The Application of the Tibetan Sexagenary Cycle, by B. Laufer.—Der Hakkadialekt, by J. H. Vömel.—Répertoire des "Collections Pelliot A" et "B" du Fonds Chinois de la Bibliothèque Nationale, by P. Pelliot.—Bulletin Critique.—Bibliographie.—Notes and Queries.—etc., etc. (See p. 102.)

Word, November, 1913, Vol. XVIII., No. 2, contains: Ghosts, by the Editor.—The Origin of the Egyptians, by A. Le Plongeon.—An Egyptian Love Spell, by M. H. Billings.—The Pyramid of Xochicalco, by A. Le Plongeon.—The Dogma and Ritual of Magic, by E. Levi.—etc., etc. (See p. 102.)

Word, December, 1913, Vol. XVIII., No. 3, contains: Thought Ghosts of Living Men, by the Editor.—Job xxix. 18-20, by F. Mayer.—The Pyramid of Xochicalco, by A. Le Plongeon.—Xochicalco: a Study of the Name and its Possible Meanings, by M. A. Blackwell.—The Origin of the Egyptians, by A. Le Plongeon.—etc., etc. (See p. 102.)

Zeitschrift für Aegyptische Sprache und Altertumskunde, Vol. LI., Parts I. and II., contains: Die Einnahme von Satuna, by M. Burchardt.—Kindred Semito-Egyptian Words, by A. Ember.—Suppressions et Modifications de Signes dans les Textes Funéraires, by P. Lacau.—König Sesonchosis als Begründer der Kriegerkaste bei Diodor, by E. Meyer.—The Cult of the Drowned in Egypt, by M. A. Murray.—Untersuchungen zur Geschichte der XIII. Dynastie, by M. Pieper.—Eine Urkunde über die Eröffnung eines Steinbruchs unter Ptolemaios XIII., by W. Spiegelberg.—Neue Denkmäler des Parthenios, des Verwalters der Isis von Koptos, by W. Spiegelberg.—Die allgemeine Orts- und Zeitbestimmung $\frac{\text{—}}{\text{—}} \frac{\text{II}}{\text{c}}$ im Koptischen, by W. Spiegelberg.—Miszellen.—etc., etc. (See p. 102.)

Zeitschrift für Assyriologie, March, 1914, Vol. XXVIII., Parts II.-IV., contains:
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1914

LUZAC'S
ORIENTAL LIST
AND
BOOK REVIEW.

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I.

REVIEWS, NOTES, AND NEWS.

WHEN *The Golden Bough* of Professor J. G. Frazer first appeared a few years ago, it was confined to the comparatively modest dimensions of two volumes. The ripening influence of a well-merited success has caused the bough to expand into a banyan-grove. The work now consists of seven parts, in eleven volumes, to which a concluding volume, containing a general index and bibliography, is soon to be added. We have before us the third edition of the fourth part—the two volumes entitled **Adonis, Attis, and Osiris**—in which the author studies with his usual immense erudition, and from the standpoint of his theory, the myths and religious antiquities connected, or believed to be connected, with those three deities. It is hardly necessary to remind our readers that this theory is briefly as follows: the life of external nature, with which primitive man conceived his own life to be intimately bound up, was pictured by him as a life and death of nature-gods; and to promote its course in his own interests he made much use of sympathetic magic, figuring the desired processes of nature by symbolic rites of semi-dramatic character, among which one of the most important was the death and rebirth of external Nature typified by actual human sacrifices. The cults of Adonis-Tammuz and Attis readily lend themselves to this interpretation. In both there appears the legend of a beautiful youth who perishes and returns to life, and in both there is evidence of a worship of physical Nature symbolized by prostitution and bloody ritual. Professor Frazer sets himself the task of tracing these lines of thought through the remains of the religions of Nearer Asia, and he performs the work with immense ability and—what is rare in writers on such topics—with remarkable literary skill. Brilliant and vivid descriptions of natural scenery are frequent in his pages, no less than flashes of caustic wit and pithy observation. To say that he presents a good case for his theory is to do him barest justice. Nevertheless, one feels from time to time that he is treading on thin ice. The fields under survey are so vast and manifold that it is impossible for one scholar, even though that scholar be Professor Frazer, to comprehend them all and critically estimate the value of the evidences that they afford. The evidences, for example, of a sacrifice of their Kings among the Semites are very feeble; the attempts to reconstruct the ideas of Hittite religion are highly conjectural. The same may be said of the volume on the Osiris-cult. Sacrifice of Kings may be admitted for the primitive Hamitic races, but there is no proof of it for the historical Egyptians, and little evidence that the idea of it coloured

their religious conceptions. But when all this is said, the fact remains that Professor Frazer has given us a monument of brilliant scholarship. Some of us may presume, with all respect and reverence, to differ from him on certain points, but all must admire the profound learning and singular literary charm of his work. (See p. 126.)

In his *Influência do Vocabulário Português em Línguas Asiáticas*, Monsenhor **S. Rodolfo Dalgado** presents an alphabetically arranged list of words which have been borrowed from Portuguese into about fifty Eastern languages—to wit, the vernaculars of India, Ceylon and Further India, Tibetan, Malay, Javanese and its neighbours, Malagasi, Persian, Japanese, Pidgin-English of China, Arabic, etc.—together with the forms assumed by them in their new homes. This is preceded by a general survey of the languages which have thus borrowed from Portuguese, and of the historical and economic conditions to which the borrowing is due, together with a map of the linguistic areas of India, Indo-China, and Malaysia. The book thus embraces in its purview an enormous field, and hence we must expect some inequalities in its treatment; but on the whole it is a careful and interesting collection of linguistic data, which clearly reflects the vast influence that has been exercised by Portugal in the history and commerce of the East. (See p. 136.)

We have received two short essays by the well-known Védântin, **Svâmi Paramânanda**—the one on **The Teachings of Christ and Oriental Ideals**, the other on **The True Meaning of Yoga**. Needless to say, our author is always sympathetic and charitable, but he fails to understand fully the Christian standpoint. Yoga is undoubtedly good for us all, whether in the East or in the West, but no Christian can admit that it makes no difference whether man seeks to approach the Divine through stocks and stones or through the redeeming love of the Saviour. (See p. 310.)

The present Professor of the History of Religion at Amsterdam, Herr **H. Hackmann**, is well known as a student of Buddhism. He has travelled in China, Japan, Tibet, Burma, and Ceylon, and has lived in Eastern monasteries, so he has had exceptional opportunities of studying the religions of the Far East. In a treatise recently published in Berlin, entitled **Religionen und heilige Schriften**, he seeks to show that the immediate effect of the existence of a sacred canon is an external consolidation of the religious community, and not seldom an increase in general culture. In some cases the fact that the sayings and doings of a founder of religion come to be fixed in writing leads to the creation or adoption of an alphabet. These and other matters are treated from a comparative standpoint in a judicial spirit by a competent and quiet observer of East and West.

The number of those who take an interest in the history of India is yearly increasing, and to all such the translation of the **Tûzuk-i-Jahângiri** will be very welcome. The late **Alexander Rogers** was well qualified to undertake the task, and the work has now been published in two volumes by the Royal Asiatic Society. The first volume dealt with twelve years of Jahangir's

reign; the second, now before us, only extends over six years, but as the editor, Mr. **H. Beveridge**, says, "the two volumes contain all that Jahangir wrote or supervised." These memoirs from the thirteenth to the beginning of the nineteenth year of his reign deal with a vast variety of subjects, and contain much interesting matter. The story of the King and the gardener's daughter, the description of Kashmîr, the accounts of the comet and the new star, and of the Zodiacal coinage, will appeal to the general reader as well as to the historian, and the notice of the plague in Agra may well be commended to the Indian administrator. (See p. 132).

European scholars are coming to see the importance of a study of Zoroastrianism. The problems of life and mind which beset us all have been faced and answered in Irân in a way which cannot but command the respect of theologians and philosophers in other lands. The works of Spiegel, Darmesteter, and De Harlez have rendered several of the Zend and Pahlvî writings familiar to us, and now we find many competent Parsîs in Bombay seeking to expound the Avesta to the world of the West. In **Light of the Avesta and the Gâthas**, Mr. **F. K. Dadachanji** appeals to those who "care to eye religion in its metaphysical, occult, philosophic, and esoteric aspects." Accepting the truth enunciated by the great Christian Apostle—that spiritual things must be spiritually discerned—our author does not accept the translation or opinion of any man simply because he is a scholar. Everywhere he seeks to be guided by the inner light, and that is what makes his rendering of the Gâthas so interesting. An introduction and a life of Zoroaster precede the translation of the Gâthas and the commentaries. (See p. 45).

Tome XIII., No. 4, of the **Bulletin de l'École Française d'Extrême-Orient**, a substantial fascicule, contains the fourth instalment of the **Études sur le Drame Lyrique Japonais**, by M. **Noël Peri**, who here gives the transliterated text of three Japanese plays, with introduction, notes, and translation. The first of these is the Nō of Sotoba-Komachi, by Kwanami Kiyotsugu, a series of vividly dramatic scenes from the legendary life of Ono no Komachi, famous for her brilliant career as a Court beauty and poetess in the middle of the ninth century, after which, according to a probably fictitious tradition, she sank into dire poverty, and was haunted by the vision of the death which her cruelty had brought upon one of her former lovers. Next is the Nō of Ohara go kō, by Seami Motokiyo, a dramatic adaptation of the tale of the visit paid by the ex-Emperor Go-Shirakawa no in to his daughter-in-law, the whilom Empress Kenrei-monin, in her monastic retreat at Ohara in 1186. Last is the Nō of Aya no tzuzumi, by the same author, who here treats a story of an old gardener who was driven to suicide by the cruelty of a lady on whom he had presumed to cast eyes of affection, and whose ghost henceforth haunted her. Not only will these *Études* be valuable to the student of Japanese, but they should appeal to the literary public in general, which has recently made the acquaintance of the Nō in an English dress, and is likely to find in it much interest and inspiration. (See p. 152)

Historians of philosophy mostly confine their researches to Europe, but we must not forget that truth has been sought in the East as well as in the West, and no history of philosophy is complete unless it deals with the thinkers of Islâm. As an introduction to such a study, a very useful little work has lately seen the light at Bonn, by Herr **Max Horten**, privatdocent for Semitic Philology. Our author calls his treatise **Einführung in die höhere Geisteskultur des Islam**, and tells us that it is not intended for experts, but is only destined to smooth the way to the study of Moslem speculations. The content of the thoughts plays the chief part, the representatives of the several doctrines being only indicated by citations. The subjects treated are metaphysics, the system of the sciences, the spiritual world, the material world and ethics. (See p. 86.)

We must congratulate the Orientalists of Manchester upon their decision to amalgamate the two bodies known as the Manchester Egyptian Association and the Manchester Oriental Society. The result is the appearance of a joint journal, which gives us the most useful features of the periodical publications of the parent bodies. The **Journal of the Manchester Egyptian and Oriental Society** for 1912-13 is one of wide and manifold interest. There is an important contribution by Mr. L. W. King on "Rock Inscriptions," and he has also a study in North Syrian and Mesopotamian geography, dealing with Kummukh and Commagene. Other matters discussed are the Aramaic papyri found near Assouan, Theban tombs, early Cretan and Egyptian civilization, and the ancient history of the Near East. It is, indeed, an excellent number, and may be strongly recommended. (See p. 100.)

There is now no lack of books of travel in French. Whether it be a pilgrimage to Mecca and Medina or a tour in the Far East, our friends across the water know how to set down their views of men and things, and as their standpoint is often very different from ours, these narratives are generally amusing and instructive. **Au Soleil des Tropiques** is a racy record of a voyage to Cochin China by **Louis D'Épur**, the pseudonym of a Colonial Lieutenant, who writes of military life in the East as he has seen it, as he knows it, with all its dangers, its futilities, its sadnesses. In the end we find the soul of an idealist bruised and broken on the rocks of materialism, and become conscious of the profound truth that the only war worth waging is that of the good fight of faith.

At the present time Egypt may be said to bulk largely upon the archaeological horizon. The discoveries made at Tell-el-Amarna and Elephantine were such as to stimulate research in every direction in the land of the Pharaohs and the Nile. And these investigations are not confined to Englishmen. Our French friends have done, and are doing, excellent work. **M. Georges Legrain**, Director of Archæology and Exploration at Karnak, has just published an illustrated work on the district of Luxor and on the legends and songs of Upper Egypt. There is a great deal that is interesting in **Louqsor sans les Pharaons, Légendes et Chansons de la Haute-Egypte**. After a descrip-

tion of the Koptic martyrs Chanatome, Sophrone, and Dalcina, he gives us the Golden Legend of Luxor, and an account of the ceremonies which accompany the great facts of Egyptian life. The curious custom of the three Zianas, in which the barber plays the principal part, is very noteworthy, as are also the popular songs of the Thebaid. The photographs are all good, and are a great addition to the text.

A very powerful statement of the case for Turkey in all her recent troubles has been given to Europe by that fearless member of the French Academy, **M. Pierre Loti**. Although his country has been very slow in realizing the truth of the facts for which he vouches in **La Turquie Agonisante**, it is now generally admitted that the unspeakable horrors perpetrated during the Balkan War were by no means confined to the Turks. Indeed, none can read the letters written by and to this eminent officer of the French navy without coming to the conclusion that the attacks upon the Ottoman Empire by the nations known as the Balkan League were anything but a holy crusade! Under these circumstances, we cannot but welcome the translation into English by Mr. **Bedwin Sands** of M. Loti's book. **Turkey in Agony** has been published for the Ottoman Committee in England, and we sincerely trust that our statesmen will read it. (See p. 30.)

The Professor of Interpretation of Holy Scripture at Oxford is well known for the boldness of his speculations, and especially for his particular predilection to find the key to nearly everything Semitic in Northern Arabia. His latest work, entitled **Fresh Voyages on Unfrequented Waters**, it is difficult to take seriously. We know nothing so calculated to justify Voltaire's gibe at etymology as the science in which vowels count for nothing and consonants for very little. According to Professor **Cheyne**, not only is that collection of spiritual songs and prayers known as the Psalter to be ascribed to the Yerahmeelites, but the most sacred names of persons and places in the New Testament are all to be referred to that part of the world where Yerahmeel was worshipped—namely, North Arabia. Bethlehem is the house of this deity, Nazareth is 'Arâb-Şibôn, Bethany is Beth-Şibônâh, and Jerusalem is Yarĥu-Asshur! And this is not all. A far more extraordinary and absolutely untenable hypothesis is the following, with regard to the personal names: "More and more Yahwè became possessed of full monarchic rights, and the names Joseph (Yarĥu-Reshef), Mariam (Arâmath-Yaman), and Joshua (Yarĥu-Asshur) became attached, two to a simple man and woman of Galilee, and the third to a gifted prophet and teacher." Again: "The city and the theo-anthropic victim have the same name (Yarĥu-Asshur), which indicates North Arabia as the region where the Passion and the Glorification took place, and where the commemorating sanctuary was built." Whether from a theological or a scientific standpoint, it is a lamentable production, and we can only hope that Oxford will soon forget it. (See p. 77.)

We acknowledge a useful parcel of books from the S.P.C.K., though noting that only the Zulu and Swina copies are recent publications. **Hadith and the New Testament** is a translation of a passage in Professor Goldziher's **Moham-**

medan Studies. Though written more than twelve years ago, anything by Professor Goldziher is always deserving of close attention, and this monograph on the relation in thought and phraseology between the Mohammedan traditions and the New Testament is most suggestive. Amongst African translations, taken in order of date of publication, appear two in Kikuyu—one a Catechism (**Maurio na Metikio**), the other a collection of seventy-eight hymns (**Nyimbo cia kūinira Ngai**). Both are in the orthography of the Joint Language Committee, of which a full explanation is given in the hymn-book—an orthography with the strange anomaly of *ĩ*, *ũ*, not for nasalized vowels, as universally recognized, but for *i* and *u* pronounced with the tongue slightly inclined to the *e* and *o* positions respectively. For the Baganda a brief sketch of their own history, followed by notes on historical characters and events, such as Alexander the Great, Mohammed, the Roman Empire, the Crusades, etc., bears a most misleading title—**Introduction to the History of the World**. Equally also the style and effectiveness of the text, which is the joint production of a missionary and a native, leaves much to be desired. For West Africa there is a short **Ibo Catechism** in two rescensions—one for Onitsha, the other presumably in Union Ibo. Passing to South Africa, we discover that the Rev. H. Bennett has provided the Xosa Kafirs with a **Manual of General Church History** in eighty pages. The composition, apparently original, reproduces well-known views with a distinct bias. Commencing with general beginnings, the writer gradually reveals the Early Church, shows how that Church reached England, and, fulfilling its missionary purpose, passed to South Africa. To prevent misunderstanding, a final chapter is added on “What is the Church?” For the Mashona, whose language is called chi-Swina, there has just been printed a book with the most commendable title—**Minamoto ne Zwiymbo** (“Prayers and Hymns”). It contains portions of the Book of Common Prayer; sixteen Psalms arranged in pairs for a Saint’s day, Sunday, and the days of the week respectively; and, lastly, 123 hymns. For the Zulu Church the Apocryphal lessons have just been provided by Canon Troughton under the title **Apokrufa**, and also a new edition of the Zulu Prayer-Book, with its familiar title, **Incwadi Yokutandaza eBandhlени** (“A Book for Praying in the Congregation”).

Al-Hilal, May, 1914, Vol. XXII., No. 8. (See p. 150.)

Al-Hilal, June, 1914, Vol. XXII., No. 9. (See p. 150.)

Al-Machriq, May, 1914, Vol. XVII., No. 5, contains: *Les Maronites et la Compagnie de Jésus aux XVI^e et XVII^e Siècle*, by P. L. Cheikho.—*La Poésie Arabe dans la Transjordanie*, by P. Salman.—*Christianisme et Littérature avant l’Islam*, by P. L. Cheikho.—*La Bibliothèque Maronite d’Alep: Théologie et Philosophie*, by T. Harfouche.—*Causeries Scientifiques sur la Liberté*, by A. Rabbath.—*Bibliographie Orientale*.—*Questions et Réponses*.—etc., etc. (See p. 150.)

Al-Machriq, June, 1914, Vol. XVII., No. 6, contains: *Le 50^e. Anniversaire de la Mort du Patriarche Ant. Samhiri (1864-1914)*, by T. Armalé.—*Critique du*

Fameux Adage, "La Fin Justifie les Moyens," by P. L. Cheikho.—Christianisme et Littérature avant l'Islam, by P. L. Cheikho.—La Révélation: Possibilité et Nécessité, by Ch. Abela.—A Quoi servent les Insectes? by A. Torrend.—Les Preuves Scripturaires du "Filioque," by Ch. Abela.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 150.)

American Journal of Semitic Languages and Literatures, April, 1914, Vol. XXX., No. 3, contains: The Composition of Judges, Chapters XX., XXI., by J. A. Bewer.—Babylonian Legal and Business Documents from the First Babylonian Dynasty, transliterated, translated, and annotated by G. S. Duncan.—The Oath in Cuneiform Inscriptions, by S. A. B. Mercer.—The Babylonian Equations for Syria, by J. D. Prince.—Two Inscriptions of Mesilim, King of Kish, by D. D. Luckenbill.—Book Notices.—etc., etc. (See p. 151.)

Annals of Archaeology and Anthropology, May, 1914, Vol. VI., No. 4, contains: The Roman Cemetery in the Infirmary Field, Chester, by R. Newstead.—etc., etc. (See p. 151.)

Asiatic Review, May, 1914, Vol. IV., No. 8, contains: India and the Present Liberal Government, by R. S. Bajpai.—The Future of the Chiefs of India, by "Dewan."—The Memoirs of Shāh Tahmāsp, King of Persia, by H. Beveridge.—The Position in China, by E. H. Parker.—The Indian Peril, by Ignotus.—A Japanese Conception of Truth, by F. Rudolph.—The Andaman Penal System, by Sir R. Temple.—The Battle of the Gauges in India, by Sir G. Molesworth.—Correspondence.—Literary Supplement.—etc., etc. (See p. 151.)

Asie Française, April, 1914, Vol. XIV., No. 157, contains: La Mission des Carmes à Bagdad et l'Influence Française.—L'Entente Cordiale et les Affaires d'Asie.—L'Accord Franco-Turc.—Les Pays à desservir par la Ligne Samsoun-Sivas-Diarbékir, by E. Hippeau.—Les Missions Françaises du Levant en Péril.—La Question Kurdo-Arménienne.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 151.)

Asie Française, May, 1914, Vol. XIV., No. 158, contains: La Défense de l'Influence Française dans le Levant.—Le Statut du Tibet.—La Politique Asiatique de la Russie.—La Question de l'Enseignement Secondaire Annamite et des Caractères Chinois, by Ch. Fournier-Vailly.—Le Marché Chinois, by F. Pila.—Les Relations Commerciales de l'Empire des Indes avec la Perse.—L'État Présent de la Question de l'Opium.—Variétés, by A. Maybon.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 151.)

Baptist Missionary Review, April, 1914, Vol. XX., No. 4, contains: Popular Islam in Bengal, and how to Approach it, by J. Takle.—Mission Policy, by D. Downie.—Our Furlough, by M. L. Bawden.—Perfecting the Social Organism, by G. J. Huizinga.—Editorial.—Mission News.—etc., etc. (See p. 151.)

Baptist Missionary Review, May, 1914, Vol. XX., No. 5, contains: Are we Missionaries doing all we can to Promote the Independence of the Native Church? by D. Downie and G. H. Brock.—Annual Report of the Ramapatnam Theological Seminary for the Year 1913-14, by J. Heinrichs.—A

Sojourn among Christian Brethren on the Continent, by W. C. Owen.—The Indian Christian Marriage Act, by J. M. Baker.—Editorial.—Mission News.—etc., etc. (See p. 151.)

Biblical World, June, 1914, Vol. XLIII., No. 6, contains: Editorial.—Survey of the Relation of the Churches to State Universities, by R. C. Hughes.—Modern Theology and the Preaching of the Gospel (V.), by W. A. Brown.—The Problems of Boyhood (VI.), by F. W. Johnson.—Current Opinion.—The Book of the Month.—Book Notices.—etc., etc. (See p. 151.)

Brahmavadin, March-April, 1914, Vol. XIX., Nos. 3 and 4, contains: Life in Brief.—Vivekananda at Trivandrum, by K. Sundararaman.—The Mission and its Fulfilment.—Swami Vivekananda and his Work: Impressions, by Mrs. A. Besant.—Ramakrishna Mission: its Uniqueness, by M. M. G.—Vivekananda as Disciple, by a Lover of Hinduism.—Vivekananda and Education.—Vivekananda and Modern India, by P. Seshadri.—What the West thinks of Him, by E. Hammond.—Vivekananda and his Work, by H. H. the Yuvaraja of Mysore.—What this Country thinks of Vivekananda, by K. S. R. Sastri.—Vivekananda and his Countrymen, by A. P. Aiyer.—Notes and Thoughts.—etc., etc. (See p. 151.)

Calcutta Review, April, 1914, No. 276, contains: Eight Years of University Reform, by H. R. James.—William Blake: Poet, Artist, Mystic, by N. Macnicol.—Some Tours in Sikhim, by W. J. Buchanan.—Reason and Religion, by J. Macaskill.—The Doctrine of Mâyâ in Indian Philosophy, by P. Dutt Shastri.—Social Conditions in Calcutta (IV.), by R. Anderson.—Reviews of Books.—etc., etc. (See p. 151.)

Chinese Recorder, April, 1914, Vol. XLV., No. 4, contains: Editorial Comment.—Causes for the Decline of the Early Christian Churches, by W. J. McGlothlin.—Church Administration and Leadership, by J. A. Fitch.—The Preparation of Christian Literature for China, by H. K. Wright.—The Yu-Kung Classic, by A. Morley.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 151.)

Chinese Recorder, May, 1914, Vol. XLV., No. 5, contains: Editorial Comment.—The Relation of Chinese Evangelists to the Problem of Self-Support, by E. W. Burt.—A Self-Propagating Church the Goal of all Mission Work, by Kate L. Ogborn.—Self-Support in the Presbyterian Church of South Fukien, by H. W. Oldham.—Self-Support in Korea, by Ch. F. Bernheisel.—Suggested Change in Method of Employing Evangelists, by J. G. Griffith.—Tsinaufu, the Capital of Shantung, by R. C. Forsyth.—Our Book Table.—Correspondence.—Missionary News.—etc. etc. (See p. 151.)

Chinese Review, June, 1914, Vol. I., No. 2, contains: The New Coinage Law, by Dr. Chin-tao Chen.—Christianity and the Chinese, by the Editor.—The Spirit of the Chinese People, by Ku Hung Ming.—Origin of the Chinese, by J. Ross.—Wanderings in Chinese Turkestan, by E. G. Kemp.—International Aspects of the Opium Question, by J. G. Alexander.—Reviews, Comments, and News.—etc., etc. (See p. 151.)

Expository Times, May, 1914, Vol. XXV., No. 8, contains: Notes of Recent Exposition.—The Great Text Commentary.—An Important Reading in the Diatessaron, by J. R. Harris.—Recent Foreign Theology.—Sin and the Atonement.—Literature.—Methods of Theological Redactors in Babylonia, by S. H. Langdon.—In the Study.—The Early Development of Moham-medanism, by A. Mingana.—Contributions and Comments.—etc., etc. (See p. 152.)

Expository Times, June, 1914, Vol. XXV., No. 9, contains: Notes of Recent Exposition.—Interpretation.—The Great Text Commentary.—An Orphic Reference in the Apology of Aristides, by J. Rendel Harris.—Literature.—The Christ of God and the Soul of Man, by A. E. Garvie.—Glimpses of Life in Erech, by Th. G. Pinches.—Recent Foreign Theology.—Contributions and Comments.—etc., etc. (See p. 152.)

Expository Times, July, 1914, Vol. XXV., No. 10, contains: Notes of Recent Exposition.—The Church's Interpretation of the Historic Christ, by C. Anderson Scott.—The Great Text Commentary.—Recent Biblical and Oriental Archæology, by A. H. Sayce.—In the Study.—The New Jerusalem, by W. Watson.—Literature.—Recent Foreign Theology.—Contributions and Comments.—etc., etc. (See p. 152.)

Geographical Journal, June, 1914, Vol. XLIII., No. 6, contains: Antarctica and some of its Problems, by T. W. Edgeworth David.—The Geographical Results of the Nigeria-Kamerun Boundary Demarcation Commission of 1912-13, by W. V. Nugent.—The Lake System of Westralia, by J. W. Gregory.—The Indo-Russian Triangulation Connection, by K. Mason.—Dr. F. de Filippi's Asiatic Expedition.—Reviews.—etc., etc. (See p. 152.)

Hindustan Review, April, 1914, Vol. XXIX., No. 176, contains: Modern Europe and Modern India (II.), by an "Indian Nationalist."—Aviation in Ancient Hindustan, by V. N. Narasimm Iyengar.—The Doctrine of Karma, by K. S. Varma.—Woman in Islam, by S. A. Brelvi.—The Dowry System in Bengal, by "A Bengallee."—The Passing of Korea (II.), by the late A. Hamilton.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—etc., etc. (See p. 152.)

Indian Antiquary, May, 1914, Vol. XLIII., Part 543, contains: Documents relating to the First English Commercial Mission to Patna, 1620-21, edited by Sir R. C. Temple.—Notes on the Grammar of the Old Western Rajasthani, with Special Reference to Apabhramṇa and to Gujarati and Marwari, by L. D. Tessitori.—"Dharani," or Indian Buddhist Protective Spells, by L. A. Waddell.—Miscellanea.—etc., etc. (See p. 152.)

Indian Antiquary, June, 1914, Vol. XLIII., Part 544, contains: Documents relating to the First English Commercial Mission to Patna, 1620-21, by Sir R. C. Temple.—The History of the Naik Kingdom of Madura, by V. Ranga-chari.—The Date of Mahāvīra, by J. Charpentier.—Miscellanea.—etc., etc. (See p. 152.)

Indian Forester, April, 1914, Vol. XL., No. 4, contains: Kheddahs now and Two Thousand Years Ago, by F. Foulkes.—The Concentration of Regeneration Operations, by M. R. K. Jerram.—Sal Regeneration in the Duars Forests, by J. W. A. Grieve.—A New Euphorbia, by H. H. Haines.—The Destructive Insects and Pests Act, 1914.—Extracts.—Books and Publications received.—etc., etc. (See p. 152.)

Indian Forester, May, 1914, Vol. XL., No. 5, contains: Teak in the Wynaad (Part I.), by F. Foulkes.—List of Trees, Shrubs, and Economic Herbs of the South Forest Circle of the Central Province (Part III.), by H. H. Haines.—Rasaunt, by W. H. Longrove.—Extracts.—etc., etc. (See p. 152.)

Indian Review, April, 1914, Vol. XV., No. 4, contains: Land Cess in Italy and India, by A. Galetti.—Indian Economics and Psychology, by S. V. Ketkar.—Indian Finance and Currency, by D. E. W.—Education through Vernaculars, by the Lord Bishop of Madras and by Mrs. A. Besant.—The Dynasties of the Kali Age, by S. K. Aiyengar.—Indian Christian Education, by Dr. Lazarus.—The Origin of the Burmese, by M. B. Aung.—Japanese Literature, edited by Mrs. V. B. Metta.—The Indian Currency Question, by "A Colonial Banker."—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Book Received.—etc., etc. (See p. 152.)

Indian Review, May, 1914, Vol. XV., No. 5, contains: Hindu Ethics.—The late Empress Haruku of Japan, by S. N. Singh.—Missionary Enterprise in India, by Mr. Leith.—"Indian Ballads": an Appreciation, by K. S. R. Sastri.—A Great Missionary Educationist, by S. Satyamurthi.—An Orient's View of the Occident, by R. B. Patel.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Books Received.—etc., etc. (See p. 152.)

Indian Thought, Vol. VI., Nos. 2 and 3, contains: Translation of Khandanakhandakhāḍya.—The Nyāya Philosophy of Gauṭama: Sāḍholal Lectures.—Translation of the Nyāya-Sūtras of Gauṭama.—Translation of Advaitasiddhi of Maḍhusūdana-Sarasvaṭi.—etc., etc. (See p. 152.)

Journal Asiatique, January-February, 1914, Vol. III., No. 1, contains: Documents de l'Asie Centrale: le Conte Bouddhique des Deux Frères, en Langue Turque et en Caractères Ouïgours, by Cl. Huart.—Nouvelles Nomenclatures Militaires en Chine, by A. Vissière.—Monuments et Histoire de la Période Comprise entre la Fin de la XII^e Dynastie et la Restauration Thébaine, by R. Weill.—Étude sur Deux Papyrus Démotiques Inédits de Lille, by H. Sottas.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 152.)

Journal Asiatique, March-April, 1914, Vol. III., No. 2, contains: Chronologie des Rois de Harar (1637-1887), by M. R. Basset.—Monuments et Histoire de la Période comprise entre la Fin de la XII^e Dynastie et la Restauration Thébaine, by M. R. Weill.—Les Séances d'El-Aouali, Textes Arabes en Dialecte

Maghrébin Publiés et Traduits, by G. Faure-Biguet et M. G. Delphin.—Les Pierres Gravées du Chê King, Chăn et le Yün Kiū Sseu, by M. Vaudescal.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 152.)

Journal of the Natural History Society of Siam, February, 1914, Vol. I., No. 1, contains: Editorial.—The Snakes of Bangkok (Part I.), by M. Smith.—Notes on the Races of Serow, or Goat Antelope, found in Siam, by A. J. Irwin.—Notes on the Fauna and Flora of Ratbura and Petchaburi Districts, by K. G. Gairdner.—A Preliminary List of the Birds of Bangkok, by W. J. F. Williamson.—A New Species of Bat from Siam, by O. Thomas.—Miscellaneous Notes.—etc., etc. (See p. 153.)

Journal of the Polynesian Society, March, 1914, Vol. XXIII., No. 1, contains: The Lore of the Whare-Wānanga, Te Kauwae, Raro, Upoko VI.—Review, by H. D. Skinner.—Grammar of the Language of Ulawa, Solomon Islands, by W. G. Ivens.—History of Ngati-Kahu-Ngunu, by T. W. Downes.—Polynesian Philology, by E. Tregear.—Tuhoe: the Children of the Mist, by E. Best.—The Hidden Teaching of the Maori, by A. C. Haddon.—Notes and Queries.—etc., etc. (See p. 153.)

Light of Truth, or the Siddhānta Dipikā and Āgamic Review, Vol. XIV., No. 4, contains: Kodikkavi.—The Evolution of Tamil Viruttams.—The Sayings of Auvai.—The Relation of Sankhya and Saiva Siddhanta.—etc., etc.—Notes. (See p. 153.)

Light of Truth, or the Siddhānta Dipikā and Āgamic Review, May, 1914, Vol. XIV., No. 5, contains: Tiruvuntiyar.—The Relation of Sankhya and Saiva-Siddhanta.—The Light on the True Path.—Nammalvar's Tiruviruttam.—Notes.—etc., etc. (See p. 153.)

Madras Christian College Magazine, April, 1914, Vol. XIII., No. 10, contains: Thunder that is but a Whisper, by A. G. Hogg.—The Ancient History of the Pandya Country (Part II.), by K. V. S. Aiyar.—Indian Logic: the Process of Perception, by P. Jaganadhaswami.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 153.)

Madras Christian College Magazine, May, 1914, Vol. XIII., No. 11, contains: The Kikuyu Conference, by H. M. Gwatkin.—The Ancient History of the Pandya Country (III.), by K. V. S. Aiyar.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 153.)

Maha-Bodhi Journal, March, 1914, Vol. XXII., No. 3, contains: A Sermon.—The Buddhist Educational Society.—Some Aspects of Buddhism.—Devata Samyutta (I.).—Indian Archæology.—News and Notes.—etc., etc. (See p. 153.)

Maha-Bodhi Journal, April, 1914, Vol. XXII., No. 4, contains: Some Aspects of Jainism.—Buddhist Self-Culture.—Correspondence.—News and Notes.—etc., etc. (See p. 153.)

- Man**, May, 1914, Vol. XIV., No. 5, contains: A Few Notes on Butwa: an African Secret Society, by D. Campbell.—The Peopling of New Zealand, by E. Best.—Reviews.—etc., etc. (See p. 153.)
- Man**, June, 1914, Vol. XIV., No. 6, contains: Some Brahmanic String Figures by C. L. T. Griffith and Kathleen Haddon.—Female Infanticide in India, by T. C. Hodson.—A New Pacific Ocean Script, by J. Macmillan Brown.—Mana, by A. M. Hocart.—Review.—etc., etc. (See p. 153.)
- Message of the East**, May, 1914, Vol. III., No. 5, contains: The Universal Message—Duty and Service.—The Life of Buddha.—Reports.—etc., etc. (See p. 153.)
- Message of the East**, June, 1914, Vol. III., No. 6, contains: The Problem Universal, by Swami Saradananda.—The Katha-Upanishad, translated and commented by Swami Paramananda.—Dedication Service.—etc., etc. (See p. 153.)
- Modern Review**, May, 1914, Vol. XV., No. 5, contains: Frontispiece.—Notes.—The Evolution of Love, by W. Wellock.—Twenty-five Hundred Years of Humane Education in India, by X. Y. Z.—Avetis Aharonian: an Armenian Patriot.—Some Traditions from Muslim, by H. Cox.—Ivory Carving in Bengal, by B. Chatterjee.—Survival of Hindu Civilization, by P. Bose.—Oraon Life, by S. Ch. Roy.—In Far-off Fiji, by M. M. Doctor.—Count Tolstoi and Patriotism, by I. Bandyopadhyay.—Correspondence.—The Fort of Chunar, by A. Majumdar.—Sadanga, or the Six Limbs of Indian Painting, by A. Tagore.—Reviews and Notices of Books.—etc., etc. (See p. 153.)
- Modern Review**, June, 1914, Vol. XV., No. 6, contains: Frontispiece.—Notes.—The Evolution of Love, by W. Wellock.—Marriage Dowry, by R. Ch. Bose Bahadur.—Exclusion of the Indians from America, by S. Bose.—Report on My Visit to South Africa, by W. W. Pearson.—Gleanings.—The Andemans and Nicobar Islands, by A. Bayley de Castro.—V. P. Madhava Rao.—The Village Pottery, by R. Mukerjee.—Krishna and the Gita, by M. Ghosh.—Present Political Conditions in China, by J. T. Sunderland.—The Village Panchayat and the Village Police, by D. Sen.—Reviews and Notices of Books, by M. Ghosh, K. M. Jhaveri, and others.—Comment and Criticism.—etc., etc. (See p. 153.)
- Monde Oriental**, Vol. VII., Fasc. III., contains: Stufenwechselstudien, by K. B. Wiklund.—Miszellen, by H. Bauer.—Nachtrag zu meiner Ausgabe der Durra des Ibn Ḥabib, by P. Leander.—Comptes Rendus.—etc., etc. (See p. 153.)
- Open Court**, May, 1914, Vol. XXVIII., No. 696, contains: Frontispiece.—A Qohemoth of the Far East, by H. H. Gowen.—The Buddhist Origin of Luke's Penitent Thief, by A. J. Edmunds.—The World's Debt to Egypt, by G. H. Richardson.—The Lesson of an Ancient Tombstone.—Book Reviews.—etc., etc. (See p. 154.)
- Open Court**, June, 1914, Vol. XXVIII., No. 697, contains: Frontispiece.—Memories of Montenegro, by Miss M. Mach.—Non Omnis Moriar: Probabili-

ties of an After Life, by F. W. Orde Ward.—Mysticism and Immortality, by P. Carus.—Thomas à Kempis as Hymnographer, by B. Pick.—Book Reviews and Notes.—etc., etc. (See p. 154.)

Prabuddha Bharata, April, 1914, Vol. XIX., No. 213, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—The Three Essentials of the Gospel.—Hinduism and Sri Ramakrishna, by the Swami Vivekananda.—In the Holy Land, by C. E. S.—A Glimpse of Truth, by Miss N. M. Hammond.—On the Conning Tower.—News and Miscellanies.—etc., etc. (See p. 155.)

Prabuddha Bharata, May, 1914, Vol. XIX., No. 214, contains: Unpublished Notes of Class Talks, by the Swami Vivekananda.—Occasional Notes.—Renunciation.—Epistles of Swami Vivekananda (XIV.).—In the Holy Land, by C. E. S.—On the Conning Tower.—Gleanings.—News and Miscellanies.—etc., etc. (See p. 154.)

Recueil de Travaux, Vol. XXXVI., Fasces. I-II., contains: Tallier II., p. 1, l. 8, by G. Maspero.—Notes on the Story of Sinuhe, by A. H. Gardiner.—Das Felsheiligtum des Min bei Aumim, by H. Rees.—Recherches sur la Famille dont fit partie Montouemhat, by G. Legrain.—Bemerkungen zum Atonhymnus, by Fr. W. von Bissing.—Note Additionnelle sur "Le X^e Nome de la Haute-Égypte," by B. Touraïeff.—Une Stèle de Hawara, by G. Daressy.—Monuments Egyptiens Divers, by R. Weill.—Einige Bemerkungen über den Thronwechsel im alten Reich wie er auf dem Stein von Palermo dargestellt ist, by Amélie Hertz.—Notes sur l'Isthme de Suez (Monuments Divers), by J. Clédat.—etc., etc. (See p. 154.)

Reis and Rayyet, April, 1914, Vol. XXXIII., No. 1,708, contains: News and Comments.—H.E. the Viceroy's Speech.—Partition of the Calcutta Police Courts.—Better or Worse?—Our New Vice-Chancellor.—etc., etc. (See p. 154.)

Reis and Rayyet, April, 1914, Vol. XXXIII., No. 1,709, contains: News and Comments.—Medicine as a Liberal Education.—Patna University.—Trial of Nirmal Kanto Roy.—The Kolhapur Sacrilege.—etc., etc. (See p. 154.)

Reis and Rayyet, April, 1914, Vol. XXXIII., No. 1,710, contains: News and Comments.—Judgment on Plea at Bar.—Simultala.—etc., etc. (See p. 154.)

Reis and Rayyet, April, 1914, Vol. XXXIII., No. 1,711, contains: News and Comments.—Medicine as a Liberal Education.—A Year of Kashmir.—Patna University.—No Offensive Telegram.—etc., etc. (See p. 154.)

Reis and Rayyet, May, 1914, Vol. XXXIII., No. 1,712, contains: News and Comments.—Irish Home Rule Crisis.—Patna University.—Fresh Tagore Laurels.—The Poona Schism.—etc., etc. (See p. 154.)

Reis and Rayyet, May, 1914, Vol. XXXIII., No. 1,713, contains: News and Comments.—Indians in South Africa.—The United Provinces Municipalities.—Patna University (IV.).—Reynolds in Literature.—etc., etc. (See p. 154.)

- Reis and Rayyet**, May, 1914, Vol. XXXIII., No. 1,714, contains: News and Comments.—Oriental Studies.—Omar Khayyam's New Verses.—The Contempt Bill.—Patna University (V.).—Edison's Prophecies.—Florence Nightingale's Work for India.—etc., etc. (See p. 154.)
- Reis and Rayyet**, May, 1914, Vol. XXXIII., No. 1,715, contains: News and Comments.—The Indian Finance Commission.—Patna University (VI.).—The Contempt Bill.—etc., etc. (See p. 154.)
- Reis and Rayyet**, May, 1914, Vol. XXXIII., No. 1,716, contains: News and Comments.—An Urgent Appeal.—Seven Chinese Open Ports.—The Contempt Bill.—The Life of Florence Nightingale.—etc., etc. (See p. 154.)
- Review of Religions**, March, 1914, Vol. XIII., No. 3, contains: Ahmed as a Prophet (III.).—Poet *versus* Prophet: Carlyle's Hero as Poet, reviewed.—Notes and Comments.—etc., etc. (See p. 154.)
- Review of Religions**, April, 1914, Vol. XIII., No. 4, contains: The Perfect Religion (XII.).—Ahmed as a Prophet (IV.).—The late Hazrat Moulvi Noor-uddin.—Aurangzeb's Treatment of Jaswant Singh's Sons.—Notes and Comments.—etc., etc. (See p. 154.)
- T'oung Pao**, March, 1914, Vol. XV., No. 1, contains: Bird Divination among the Tibetans, by B. Laufer.—Bibliotheca Mathematica Sinensis Pé-fou, by L. Vanhée.—Bulletin Critique.—Bibliographie.—Notes and Queries.—etc., etc. (See p. 155.)
- Word**, January, 1914, Vol. XVIII., No. 4, contains: The Editor's Introduction to "The Scarab of Destiny."—The Scarab of Destiny, by M. Herrington.—The Origin of the Egyptians, by A. Le Plongeon.—Concerning Religion, by O. N. Schou.—etc., etc. (See p. 155.)
- Word**, February, 1914, Vol. XVIII., No. 5, contains: The Eight Methods and the Four Systems of Thinking, by C. H. A. Bjerregaard.—Common Sense, by J. M. Bicknell.—Thoughts about the Masters, by J. E. Hard.—etc., etc. (See p. 155.)
- Word**, March, 1914, Vol. XVIII., No. 6, contains: Physical Ghosts of Dead Men, by the Editor.—Pythagoras.—The Scarab of Destiny, by M. H. Billings.—The Dogma and Ritual of Higher Magic, by E. Levi.—etc., etc. (See p. 155.)
- Zeitschrift für die Alttestamentliche Wissenschaft**, 1914, Vol. XXXIV., Part II., contains: Vorarbeiten zu einer Künftigen Ausgabe der Genesis, by E. Weber.—Untersuchungen zu den Geschlechtsregistern der Chronik, by G. Richter.—Die Psalmverse in 1 Chron. xxv. 4, by P. Haupt.—Archäologisches, by L. Köhler.—Miscellen.—etc., etc. (See p. 155.)

II.

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— XVI., Buddhâpalita. Mulamadhyamakawitti. Tibetan Translation. Edited by M. Wallesar, I. 2s. 6d.
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LUZAC'S
ORIENTAL LIST
AND
BOOK REVIEW.

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I.

REVIEWS, NOTES, AND NEWS.

ONE of the most pleasing evidences of the renewed activity of the Indian Government in archaeological matters in recent years has been the attention devoted to cataloguing the collections in the various Indian museums. We have now to thank the Panjab Government for making accessible the fine collection of coins in the Lahore Museum. The **Catalogue of Coins in the Panjab Museum, Lahore**, which we have received, is contained in two handsome volumes, the first dealing with the **Indo-Greek**—i.e., Greek, Scythic, and Kushan—series, and the second with the coins of the **Mughal Empire**. The author, Mr. **R. B. Whitehead**, I.C.S., is already well known as an authority on both these fields, and the Government were fortunate indeed in being able to entrust the work to a scholar so well qualified for the task, while students of history and archaeology are deeply indebted to him for the thorough way in which he has done his work.

Volume I.—It is now nearly thirty years since the Catalogue of Greek and Scythic Coins in the British Museum was published, and since then much attention has been devoted to the series. Our knowledge of the Greek, Scythic, and Kushan periods of North-Western India is so largely derived from coins, that a work like Mr. Whitehead's first volume, which presents the results of the latest researches from all sources, is indispensable to the student; for this work is much more than a mere Catalogue of Coins. The historical introductions must remain the standard source for our knowledge of the period for years to come. Mr. Whitehead shows an intimate knowledge of the extensive and scattered bibliography of the subject, and nothing dealing with the period has escaped him. It is particularly useful to have the contributions of German scholars, notably Marquart, to our knowledge of the period now made accessible in a convenient form. On points still in dispute Mr. Whitehead wisely maintains a conservative attitude, and is content to present fairly the evidence for both sides, thereby much enhancing the value of his work to the student. He recognizes that the duty of the numismatist is to interpret the numismatic evidence properly for the historian. His work is therefore characterized by a singular fairness of judgment and an entire absence of any attempt to strain or pervert the numismatic evidence to support particular views, which is unfortunately too common among writers on this period. The student unfamiliar with coins

will find Mr. Whitehead an infallible guide as to what deductions from the numismatic evidence are legitimate and what not.

Space will not allow us to give a detailed account of the collection itself. It is sufficient to say that it ranks second only to the British Museum collection. It is particularly fine in the later Greek and in the Scythic series, although not so strong in the Bactrian series or Kushan gold. We would note here such rare coins as those of Theophilos, Teléphos, Peukolaos, Artemidoros, the wonderful series of Azilises, and the unique gold coin of Athama. We are glad to see that Mr. Whitehead has not followed the author of the Indian Museum Catalogue in abolishing the Scythian or Śaka dynasty altogether, but, rightly, as we think, applies the term "Indo-Parthian" only to those dynasts who are obviously of Parthian origin. His notes on forgeries also will be found very useful, and should serve to dissipate the extravagant opinions current in certain quarters on the ability of forgers of this class of coin.

Volume II.—Although not of the same historical importance as the ancient coinage of India, the coins of the Mughal Empire have a peculiar fascination for the collector by their immense variety and interest; nor are they to be despised by the historian, as they frequently corroborate or even supplement the ample literary sources at his disposal. Considerable attention has been devoted to the series of recent years, and some work summing up the extent of our knowledge was a desideratum. Mr. Whitehead's second volume is just what is required by the student. The Lahore collection, containing over 3,000 coins, is by far the finest yet catalogued. Not content with this material, however, Mr. Whitehead has utilized his wide knowledge of the series to refer briefly to all important coins not in the collection, so that his book is practically a corpus of Mughal coins. The preparation of his well-known mint-tables has thoroughly qualified him for this task. The catalogue itself occupies 430 pages, but it is the introduction of 115 pages that will arouse the admiration of the reader. The opening sketch of the Mughal history and coinage is as lucid as it is useful. The second portion consists of a series of notes on the mints, and brief historical sketches with references to practically all coins known from them. A comparison of this list with the corresponding one in Mr. Nelson Wright's catalogue will give some idea of the progress that has been made in six years in the study of this series. The appendices on eras, technical terms, etc., will be found most useful; while the practice of giving the legends in their complete form, with their translations, as they occur on the coins, is an innovation which we hope to see followed in subsequent works on the series. We regret we cannot here detail the numerous important coins now published for the first time. We can only say that Mr. Whitehead's catalogue forms an indispensable commentary on the Mughal historians. A feature of both volumes is the supplementary plates giving rare coins from other collections.

The Lahore collection owes its excellence largely to the efforts of the late Mr. Rodgers, and we are glad to see the authorities doing tardy justice to his memory by cataloguing the collection on the scale on which it should

have been done when he was allowed to prepare a catalogue of it in 1893. The collection has, however, been more than doubled since that date. Mr. Whitehead's task can only have been performed at the sacrifice of a great deal of his scanty leisure and the best part of his hard-earned leave, but it is a pleasure to find that in spite of the vast amount of work now thrown upon the Indian Civil Service, it still has within its ranks worthy successors of Wilson, Prinsep, Thomas, and Cunningham.

We cannot finish without a word of admiration for the handsome format of the volumes, the excellence of the printing, and the clearness of the forty-one plates which illustrate the work, and trust that the authorities will continue to have such works printed in England. (See p. 82.)

The Religion of the Sikhs, by **Dorothy Field**, forming part of the "Wisdom of the East Series," is a useful little compilation, based chiefly upon Mr. Macauliffe's monumental translation of the Granth. It contains, first, an account of the lives and teachings of the Gurus, who were the founders and apostles of the Sikh Church; next, an outline of the origins of the latter, in connection with Hinduism and Islam; thirdly, an exposition of Sikh doctrine; and, lastly, selections from translations of Sikh Scriptures. For various reasons, the Khalsa has not received as much attention as it deserves from students of religion. Its doctrines are of a fine masculine simplicity, fitting it to become a world-religion, and they are expressed in its scriptures, despite their homely vernacular, in very attractive and imaginative style. The present little book is a handy introduction to a fascinating study. (See p. 78.)

Eleven Plates, representing Works of Indian Sculpture, chiefly in English Collections. Letterpress by **F. B. Havell**.—This is a well-chosen series of collotype reproductions illustrating various phases and periods of Indian sculpture, a subject in which there is a growing interest. The series includes, among other works in bronze and stone, two views of the very beautiful early torso in red sandstone of a young Prince, now in the Indian section of the Victoria and Albert Museum; a fine bronze of Śiva dancing, in the collection of Lord Ampthill; and an interesting sandstone Buddha from Cambodia. Mr. Havell's text gives conjectural dates, criticisms, and notes on the subjects.

Some Notes on Indian Artistic Anatomy, by **Abanindranath Tagore**, C.I.E.—The average European is so readily disposed to regard the deviations from normal human type, which prevail in so much of Oriental art, as due to perversity or to ignorance, that any explanation, from the inside, of the deliberate choice and intention expressed through the forms of Indian sculpture and painting must be welcomed. These notes by a distinguished Indian painter, with their numerous illustrations, help us to understand something of the Shastras—the elaborate code governing the language of form adopted in Indian art—and of the way in which that code is applied. (See p. 196.)

The second volume of **Ceylon: the Portuguese Era**, by **Mr. P. E. Pieris**, of the Ceylon Civil Service, contains a history of the events that occurred from A.D. 1616 up to the expulsion of the Portuguese by the Dutch in 1658. In

1636, the Sinhalese King, Raja Sinha II., requested the assistance of the Dutch in ridding him of the Portuguese, and by 1640 several forts on the coast had been occupied by them; but it was not until September, 1655, that Geraard Hulft landed with 3,000 troops, captured Kalutara, and marched to besiege Colombo, for the defence of which only 700 Portuguese and some Lascarins, or native soldiers, were available. The siege lasted nearly seven months. After one of the most heroic defences ever recorded in history, on May 13, 1656, the starving feeble remnant of the brave defenders, less than 200 in number, staggered out and gave up their arms. Famine had been accompanied by a pestilence in the city, and between March 15 and April 20, 1656, 22,000 corpses were buried. On June 22, 1658, the fort at Jaffna capitulated after a month's siege, and with this ended the Portuguese rule over the maritime part of Ceylon. The Sinhalese King, however, found that the Dutch, who were ostensibly driving out the Portuguese on his behalf, had no intention of handing over the conquered districts to him. They continued to hold them until British troops ousted them in turn in 1796. On such a small country as Portugal, the strain of the occupation of its Eastern possessions must have been exhausting as regards the supply of men. We read of continual fresh arrivals of troops, whose lives were frittered away in wearying desultory jungle fighting, which, with transient intervals, lasted throughout the whole period of the occupation. They appear never to have had sufficient European soldiers to do more than garrison a few forts and hold the long chain of coastline, yet with these inadequate forces and native adherents they occupied large tracts of the country, and thus offered irresistible opportunities to the Sinhalese to endeavour to drive them out. On several occasions all their possessions in the interior were thus lost, and two strong expeditions to Badulla and Kandy were annihilated.

They displayed extraordinary want of tact in their dealings with the King and people. As Mr. Pieris says, "the Portuguese had been on their trial, and they had been found utterly, hopelessly wanting. Brigandage, naked and unashamed, had taken the place of statesmanship. . . . No public work of utility exists to-day to perpetuate their name. . . . Oppression and misrule had earned for the Portuguese nothing but execration and hatred."

The volume contains 463 pages, followed by 123 pages of useful notes, and an Index. There is a good map of the triangle between Chilaw, Kandy, and Galle, on which the names of the pattus, or districts, would have been useful; and other illustrations include portraits of Jeronymo de Azavedo, Maatzuyker, and a fanciful one of Raja Sinha II., copied from Knox, who never saw him.

The second part of Vol. II. of *Epigraphia Zeylanica*, by Mr. Wickremasinghe, contains seven inscriptions, three of the eleventh century A.D., belonging to Mahinda IV., and four of the twelfth century, by Niśśanka Malla. A very useful genealogical table, which unravels the complicated relationships of the families of the Kings of Ceylon in the tenth, eleventh, and twelfth centuries

has been added, as well as a plan of the ruins at Poḷonnaruwa, reproduced from the Reports of the Archæological Commissioner.

The three earlier inscriptions consist of simple grants of privileges in connection with certain monastic endowments, and are of no special interest. They contain, as usual, several words the exact meaning of which has not yet been ascertained. *Dāli-gattan*, "net-takers," which is stated (p. 49, note) to refer probably to bird-catchers, may, of course, include fishermen and those who net other small animals, a practice much commoner than netting birds.

The first three of Niśśanka Malla's inscriptions are of a very different character. They are couched in his usual bombastic vein, and in one of them he went so far as to claim to have the power of flying through the air (*ākāśa-cāri*). His statements that he presented sixty lakhs of masuran (coins) at the Ruwanwāli dāgaba at Anurādhapura, and "unlimited wealth" and tens of thousands of bushels of paddy to a Conservator of monuments, besides a general remission of taxes throughout the island for five years, are similar examples of his hyperbolic style.

On pages 74-76, Mr. Wickremasinghe has given an interesting article on the Kāmbodi fowlers who are mentioned. He considers them to be probably the descendants of Muhammadan horse-dealers from North-Western India or Afghānistān, who had settled down in Ceylon. (See p. 180.)

The **Pāvachanopāyani**, "the only Pali magazine in Ceylon," continues to appear from the Wijaya Press, Ambalangoda, with the same variety of matter as before. The latest fascicules received appear to carry the magazine only to April, 1913 (end of the second volume), but the dating falls behind the matter published. A supplement to this volume contains a portrait of H.E. the Governor, with a Pali article and poem saluting "Sirimā Robert Chalmers." Besides this scholarly compliment to a scholar, the supplement has another welcome feature—that is, the beginning of a translation of the *Hitopadesa*, with Commentary, as a serial. The translation, which is very useful to Pali students, is by the Very Rev. Sri Medhanlankara Mahathero, adviser to the journal, who begins Part I. of the Pali with an Introduction in English. The list of other articles is attractive. It appears in English, and, looking through it, notwithstanding a few bad shots on the part of the printer, we cannot fail to be interested in the contents of this praiseworthy journal, which we hope to see flourishing in the future.

An edition of the **Visuddhimaggo** of Buddhaghosa has just been brought out by the Saddharmaparakasa Press at Alutgama, Ceylon, 1914. In a Pali introduction the editor, the Rev. **Bhikkhu A. P. Buddhadatta**, briefly surveys what is known of the great commentator's life and works. We remark that he does not consider the romantic Pali opuscle, **Buddhaghosuppatti**, written in Burma, a serious contribution to this subject.

According to the modern system of scholarly work, both in East and West,

the present edition is based on comparison of several manuscripts, and the help of some of the learned theas of Ceylon is gratefully acknowledged.

The print—painful for the Western eye, as the Sinhalese character is rarely seen in bold, clear type—is fairly good; but the volume reaches us in a rather deplorable form—a mere bundle of sheets in a paper cover that has only a theoretical connection with the rest of the book. The publishers might have done better for the conscientious work of the editor. (See p. 94.)

Bālapabbōdhana, a Pali grammar, edited, with a Sinhalese paraphrase, by Rev. **R. Sudhammalankara** (Colombo, 1913).—The editor begins with a short preface in English explaining the nature of this easy guide for beginners in Pali, and giving the name and approximate date (seventeenth century) of the Burmese monk to whom the original verses are ascribed.

The Rev. Sudhammalankara's new edition includes the old commentary—without which none of these short metrical treatises would be clear—and adds to the usefulness of the work considerably by a Sinhalese paraphrase. The paraphrase, by the way, is a very good specimen of the "high Sinhalese" of scholars, a language Sanskritized as much as possible, and forming a suitable setting to numerous Sanskrit quotations. Perhaps it is not as easy as it might be for certain students for whom the original author professedly wrote—"young" people (*bāla*), and likely to be, as he says, "bewildered" (*sammūlha*) by grammatical rules—but it is instructive and helpful to read in the light of other grammars, Pali and Sanskrit.

The paraphrase extends the little work to 160 pages. The author ends with some pleasant valedictory verses to those who have aided and encouraged him, and, finally, some auspicious words of general blessing. It is altogether a handy and welcome edition of a characteristic piece of the Pali grammatical work associated for centuries with the names of Burmese monks.

Sepher Maphteah Shelomo (Book of the Key of Solomon). An Exact Facsimile of an Original Book of Magic in Hebrew, with Illustrations, now produced for the first time by **Hermann Gollancz**, M.A., D.Lit.—In very early times the name of King Solomon was already connected with magic and occult science in all their various aspects. The wise King, of whom the Bible says that his wisdom surpassed that of all the children of the East, of all Egypt, of all the eminent sages of his time, and that there was no phenomenon in Nature which he had not discussed, came to be considered as the originator of all wisdom, and particularly of the study of preternatural influences. The "Seal of Solomon," the "Key of Solomon," play an important rôle in the speculations of medieval mystics and the adepts of occult rites. Josephus ascribes to Solomon all manner of secret powers, especially in the art of working cures, and these traditions were handed down throughout the ages, and did not lose in bulk in transmission. Writers of apocryphal works made free use of his name, and quite a respectable number of spurious books are fathered to him as their

author. One of such productions is a remarkable work entitled the "Key of Solomon." This was thus far only known from translations or adaptations in various languages. Professor Hermann Gollancz is the happy possessor of a manuscript of the Hebrew original. In 1903 he gave a full description of the work in a pamphlet entitled "Clavicula Salomonis," from which the student was enabled to form a clear conception of the manuscript and its contents. It shows the importance of the book for the history of practical mysticism, and of the fantastic means of utilizing the occult powers of Nature for the purpose of achieving certain results. But in that pamphlet Professor Gollancz could do no more than satisfy the demands of the ordinary student of that branch of learning. The present work is calculated to meet the requirements of the specialist by producing an exact facsimile of the manuscript. The editor prefaces it with an introduction, in which he sets forth such points as are conducive to the better understanding of the work. The manuscript is written in the Hebrew cursive script of an Italo-Spanish character, and the editor gives a transcript of a few passages in square Hebrew letters. Some of these are accompanied by a translation, whilst some others are translated without a transcription. The Oxford University Press may be congratulated on the way the reproduction of the text has been executed. Whatever our opinions about the significance of magic and the efficiency of its rites and experiments may be, the volume presents an important document towards the elucidation of the way in which fantastic occultism expanded in the course of centuries, and in which Jewish and non-Jewish mystical notions came to be blended. The work will not fail to attract the attention of such students as desire to study the history of mysterious lore from the original sources. (See p. 184.)

A Sufi Message of Spiritual Liberty.—This is no systematic treatise on Sufism, nor a translation of any ancient classic on that enthralling subject. It is the work of a living Sufi, and is, as its title states, a Sufi message, in which **Inayat Khan** tells briefly how he was prepared for and trained in the mystic life. If Inayat Khan's case is typical of the modern Sufi's standpoint, then the Modernist influence has penetrated to the recesses of one of the remotest and most secluded forms of the religious life. When we read that "absolute renunciation is as undesirable as is the blind attachment to the world; the ideal life is detached interest in the world, which is best accomplished by man and woman together," surely we must feel the Sufi has travelled far since *Rumi* exclaimed:

"Up, O ye lovers, and away !

'Tis time to leave the world for aye."

As an indication that the process of adaptation is proceeding in Sufism, this little book is worth perusal.

There is little need to recommend such an old-established favourite as Dr. Robinson's well-known **Hausa Grammar**, which now appears in a fourth edition,

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revised and brought up to date by the use of the official system of notation adopted by the Government authorities in Nigeria in 1912. Every endeavour has been made to render the book as simple as possible; consequently, though notice has been taken of recent work, only two slight changes besides the reform of the orthography call for mention. The inconvenient method of writing the second of two similar consonants in brackets has been abandoned—e.g., *dagga* (or *dǎga*), from, and no longer *dag(g)a*. Whenever a consonant is doubled, it is, however, intended that both consonants should be pronounced. In addition, a change has been made in the method of dividing nouns, pronouns, and prepositions, so that the prepositions now appear as separate words, unless the attached word cannot be used as an independent part of speech.

Those who find Dr. Robinson's Grammar too elementary will be glad to know that a **Grammar of the Hausa Language** has now been written specially to meet their wants. The author, Mr. **Migeod**, is already known, for two books on Mende, and an excellent treatise on the languages of West Africa. In this, his last book, he has turned his attention to the important subject of Hausa, and endeavoured, as far as possible, to supply what cannot be obtained elsewhere. Without adding to the size of the book by inserting an actual vocabulary, he yet hopes that the copious illustrative sentences will be found to contain all words in common use. For preference, the author has endeavoured to use selected sentences from texts to which all students of the language have access. Arabic notation has been purposely omitted, so as to reduce the book to small compass; but it ought to have been possible to distinguish between the distinct sounds of *b* and *ḃ*, *d* and *ḏ*, *f* and bilabial *k* and *ḵ*, as well as to mention the latest editions of Dr. Robinson's Grammar and Dictionary in the Bibliography in preference to earlier ones. These matters, however, will not seriously incommode the student with some knowledge of Hausa, for whom the book is primarily written, and for clear arrangement this Grammar is heartily to be commended. (See p. 129.)

We have received three small books in Xosa Kafir from the S.P.C.K., for which we are indebted to a South African clergyman, the Rev. **J. J. Xaba**, as translator. It is most helpful in every case for a community to find its own writer, and these small works should prove to be no exception, even though of necessity they are translations. The Bible Lessons of the Church Extension Association appear as **Izifundo ze Baibile kwi Testamente entsha**, the "Heavenly Ladder" as **Inqwaqwa lezulu**, both titles being translations of the English. **Amanqakwana, Nokufundiswa Kw'abawi Abaguqukayo** is a Xosa rendering of certain Instructions to Penitents drawn up by the head of St. Cuthbert's School, Griqualand East.

Al-Machriq, July, 1914, Vol. XVII., No. 7, contains: Le 1^{er} Centenaire du Rétablissement de la C^{ie} de Jésus, by P. L. Ronzevalle.—Choix de Poésies d'Auteurs Modernes dans la Transjordanie, by P. Salman.—La Révélation:

Possibilité et Nécessité, by Ch. Abela.—Causeries Scientifiques sur la Liberté, by A. Rabbath.—Christianisme et Littérature avant l'Islam, by P. L. Cheikho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 202.)

Al-Machriq, August, 1914, Vol. XVII., No. 8, contains: Cent ans au Service de la Religion et de la Société, by P. L. Cheikho.—Le Juge Bédouin dans la Transjordanie, by P. Salman.—La Bulle "Apostolicum" de Clément XIII., d'après une Ancienne Version Arabe, by P. L. Cheikho.—La Bibliothèque Maronite d'Alep: Conciles, Polémique, by T. Harfouche.—Christianisme et Littérature avant l'Islam: Proverbes Empruntés aux Livres Saints, by P. L. Cheikho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 202.)

American Journal of Semitic Languages and Literatures, July, 1914, Vol. XXX., No. 4, contains: Zur Politik und Kultur der Sargonidenzeit, by E. G. Klauber.—Lexicographical Note on Ulušinnu, Balsam, Pistacea Wine, by S. Langdon.—A New Inscription of An-àm, by C. H. W. Johns.—Book Notices.—etc., etc. (See p. 202.)

Annals of Archæology and Anthropology, July, 1914, Vol. VII., Nos. 1-2, contains: Fifth Interim Report on the Excavations at Meroë in Ethiopia, by J. Garstang, W. J. Phythian-Adams, and A. H. Sayce.—Further Note on Rope-Way Carriers for Use in Excavations, by R. Mond.—Report on some Excavations in British Honduras, by Th. W. F. Gann.—Ethnic Relationship of the Vanquished Represented on Certain Proto-Dynastic Egyptian Palettes, by C. G. Seligmann.—Note on the Linen Girdle of Rameses III., by C. F. Lehmann-Haupt.—The Currency of Egypt under the Romans to the Time of Diocletian, by J. G. Milne.—etc., etc. (See p. 202.)

Asiatic Review, July, 1914, Vol. V., No. 9, contains: India before the Mutiny, by F. H. Skrine.—The Present Situation in India, by Sir H. Cotton.—The Colour-Bar Question in Canada, by Sir R. Wilson.—The late Empress of Japan, by C. M. Salwey.—Politics and British Trade in the Near East, by D. Johnson.—A Footnote to the Balkan War, by J. Mavrogordato.—The Position of Sanitation in the Administration of India, by W. G. King.—Proceedings of the East India Association.—Reviews of Books.—etc., etc. (See p. 202.)

Asiatic Review, August, 1914, Vol. V., No. 10, contains: Divide and Rule, by J. Pollen.—England and Islam, by Sir Th. Barclay.—The Balkan Migrations, by R. A. H. Bickford-Smith.—The Truth about Albania, by C. T. Erickson.—The Indian Civil Service, by E. J. Solomon.—The Press in India, by S. K. Ratcliffe.—Literary Supplement.—Commercial Notes.—Correspondence.—etc., etc. (See p. 202.)

Asie Française, June, 1914, Vol. XIV., No. 159, contains: L'Angleterre, la Russie et la Perse.—La Crise des Missions Françaises en Chine, by A. Maybon.—L'Enseignement Professionnel en Indochine et Notre Politique indigène, by

Ca. Fournier-Vailly.—La Question Asiatique dans l'Amérique du Nord.—Un Rapport Économique sur le Japon.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 202.)

Baptist Missionary Review, June, 1914, Vol. XX., No. 6, contains: Are we Missionaries doing all we can to Promote the Independence of the Native Church ? by W. L. Ferguson, J. Heinrichs, and Wheeler Boggess.—Mission Policy, by F. D. Phinney.—Missionary Myopia, by D. Downie.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 202.)

Baptist Missionary Review, July, 1914, Vol. XX., No. 7, contains: Are we Missionaries doing all we can to Promote the Independence of the Native Church ? by W. A. Stanton.—Extensive and Intensive Work, and Leadership, by L. E. Martin.—Concentration, by W. R. Manley.—Editorial.—Mission News.—etc., etc. (See p. 202.)

Baptist Missionary Review, August, 1914, Vol. XX., No. 8, contains: Work among the Blind at Palamcottah, by Miss E. Lewis.—A Century's Progress, by J. J. Banninga.—The Bible in Mission Work, by F. R. Sell.—Co-operation our Duty, by G. N. Thomssen.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 202.)

Biblical World, July, 1914, Vol. XLIV., No. 1, contains: The By-Products of a Creative Age, by the Editor.—A Dangerous Crusade, by W. Gladden.—The Church and the "Community Center," by A. E. Holt.—Modern Theology and the Preaching of the Gospel (VI.), by W. A. Brown.—The Personal Religion of Jesus, by A. G. Lawson.—The most Important Event in Ancient History, by G. H. Richardson.—The Problems of Boyhood (VII.), by F. W. Johnson.—Current Opinion.—Book Notices.—etc., etc. (See p. 202.)

Biblical World, August, 1914, Vol. XLIV., No. 2, contains: Graded Social Service for the Sunday-School: a Definite Statement of Plans, Programmes, and Devices for the Sunday-School, on the Basis of Sound Psychology and a Sympathetic Religious Spirit, by W. N. Hutchins.—etc., etc. (See p. 202.)

Bulletin de l'Institut Français d'Archéologie Orientale, Vol. XI., Fasc. II., contains: La Chasse au Filet chez les Egyptiens, by P. Montet.—Græco-Arabica, by J. Maspero.—Horapollon et la Fin du Paganisme Égyptien, by J. Maspero.—Les Rois Chéchang, by H. Gauthier.—La Madrasa al-Halauryya à Alep, by S. Guyer.—Sièges de Prêtres, by G. Daressy.—Un Passage difficile de l'Inscription d'Ouni, by Fr. W. von Bissing.—etc., etc. (See p. 203.)

Calcutta Review, July, 1914, No. 277, contains: The Beyond that is Within, by G. F. Barbour.—William Canton: Poet and Child-Lover, by E. J. Thompson.—The Moon's Motion, by A. C. Ridsdale.—The Story of Caliph Stork, by B. G. Steinhoff.—Geographical Expansion in the Fifteenth and Sixteenth Centuries, by H. L. D. Garrett.—Minding One's Own Business, by R. M. Stephen.—Calcutta Papers, by D. L. Monro.—Reviews of Books.—etc., etc. (See p. 203.)

Chinese Recorder, June, 1914, Vol. XLV., No. 6, contains: Editorial Comment.—The Second Meeting of the China Continuation Committee, by E. C. Lobens-tine.—Mission Co-operation in West China, by R. J. Davidson.—Chinese Conceptions of Paradise, by L. Hodous.—The Standard of Theological Education, by R. K. Evans.—The Miracle of the Kingdom, by F. W. S. O'Neill.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 203.)

Chinese Review, Vol. I., No. 2, June, 1913, contains: The New Coinage Law, by the Hon. Dr. Chin-tao Chen.—Christianity and the Chinese, by the Editor.—The Spirit of the Chinese People, by Ku Hung Ming.—Origin of the Chinese, by Dr. John Ross.—Wanderings in Chinese Turkestan, by Emily G. Kemp.—International Aspects of the Opium Question, by J. G. Alexander.—The New Mining Regulations.—Reviews, Comments, and News.—etc., etc. (See p. 203.)

Chinese Review, Vol. I., No. 3, July, 1913, contains: The New Outlook in China by the Editor.—The Religion of Confucius, by Dr. John Ross.—Things English from a Chinese Woman's Point of View, by J. Kong-Sing.—Wanderings in Chinese Turkestan (II.), Kashgar, by Emily G. Kemp.—The Spirit of the Chinese People, by Ku Hung Ming.—Music as a Means of Education, by Dr. A. Westharp.—A Trip to the Tayeh District, by P. Wong Quincey.—The New Chinese Constitution.—News and Comments.—etc., etc. (See p. 203.)

Epigraphia Indica, July, 1912, Vol. XI., Part VII., contains: Eight Chola Dates, by L. D. S. Pillai.—Mannarkoyil Inscription of Jatavarman Sundara Chola-Pandyadeva, by K. V. Subrahmanya Aiyer.—Dadhimati-mata Inscription of the Time of Dhruhlana, by P. Ram Karna.—Sevadi Copperplates of the Chahamana Ratnapala, Vikrama-Samvat, 1176, by P. Ram Karna.—Three Inscriptions of the Reddis of Kondavidu, by J. Ramayya.—Maredapalli Grant of Sri-Rangaraya II., Saka 1497, by V. Natesa Aiyar.—Plates.—etc., etc. (See p. 203.)

Epigraphia Indica, October, 1912, Vol. XI., Part VIII., contains: Malepadu Plates of Punyakumara: the Fifth Year, by H. Krishna Sastri.—Index.—etc., etc. (See p. 203.)

Expositor, September, 1914, Vol. XL., No. 45, contains: Old Testament and Babylonian Language.—Boldness in the Day of Judgment.—The Creed and Dr. Sanday, by N. J. D. White.—A New Document on Clement of Rome, his Relations, and his Interview with Simon Peter, by A. Mingana.—Studies in Christian Eschatology, by H. R. Mackintosh.—The Sense of Sin in Great Literature, by J. A. Hutton.—Who was Nimrod? by C. van Gelderen.—etc., etc. (See p. 203.)

Expository Times, August, 1914, Vol. XXV., No. 11, contains: Notes of Recent Exposition.—Study-Travel in New Testament Lands, by A. Deissmann.—The Great Text Commentary.—The Christian Message about Prayer, by

F. J. Rae.—Literature.—Christianity and the African Mind, by D. R. MacKenzie.—Pioneers in the Study of Old Testament Poetry, by A. R. Gordon.—Recent Biblical and Oriental Archaeology, by A. H. Sayce.—The Song of Habakkuk, by H. Northcote.—Contributions and Comments.—etc., etc. (See p. 203.)

Expository Times, September, 1914, Vol. XXV., No. 12, contains: Notes of Recent Exposition.—Study-Travel in New Testament Lands, by A. Deissmann.—The Great Text Commentary.—Prayer in the Epistle to the Hebrews, by E. Shillito.—The Gadarene Demoniac, by J. E. Somerville.—Literature.—The Marriage Law in the Geniza-Zadokite Documents, by G. Margoliouth.—Contributions and Comments.—The Archaeology of the Book of Genesis, by A. H. Sayce.—etc., etc. (See p. 203.)

Geographical Journal, July, 1914, Vol. XLIV., No. 1, contains: Lost Explorers of the Pacific, by B. Thomson.—The East African Trough in the Neighbourhood of the Soda Lakes, by J. Parkinson.—A Journey in Dersim, by L. Molyneux-Seel.—Sir Aurel Stein's Expedition in Central Asia.—A Journey in Northern Arabia, by Miss G. L. Bell.—A Seventeenth-Century Cartographer, by W. Foster.—The Coalfields of India.—Reviews.—etc., etc. (See p. 203.)

Hindustan Review, May-June, 1914, Vol. XXIX., Nos. 177 and 178, contain: Seed-Capsules of Thought, by T. C. O. Beaman.—Theism *versus* Atheism, by H. D. Griswold.—Politics and Public Life in India, by Th. S. J. S. Seesodia.—The Life and Teachings of Swami Ram Tirath, by K. S. R. Sastri.—Hindu Music, by H. Sarda.—Asiatic Emigration: a World Question, by S. Nehal Singh.—Dilli-ki-Lat, or Kutub Minar, by K. Sain.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Miscellaneous.—etc., etc. (See p. 203.)

Hindustan Review, July, 1914, Vol. XXX., No. 179, contains: Seed Capsules of Thought (II.), by T. C. O. Beaman.—Plato and Shankara, by P. Dutt Shastri.—The Philosophy of Law, by S. Ch. Banerji.—Mental Deficiency Act, by A. R. Slater.—Dilli-ki-Lat, or Kutub Minar (II.), by K. Sain.—Hinduism under Western Influence, by P. Nath Bose.—Some Aspects of Hindu Society at the Time of Manu, by G. N. Bonnerjee.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Miscellaneous.—etc., etc. (See p. 203.)

Hindustan Review, August, 1914, Vol. XXX., No. 180, contains: The Bahai Movement of Persia, by Mrs. J. Stanard.—Ancient Public Libraries, by C. T. Varughise.—The Literary Drama, by Mrs. A. T. Ellis.—Early History of Photography, by F. D. Murad.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Miscellaneous.—etc., etc. (See p. 203.)

Indian Antiquary, July, 1914, Vol. XLIII., Part 545, contains: The Date of Mahāvīra, by J. Charpentier.—The History of the Naik Kingdom of Madura,

by V. Rangachari.—The Pahari Language, by Sir G. A. Grierson.—Miscellanea.—etc., etc. (See p. 203.)

Indian Antiquary, August, 1914, Vol. XLIII., Part 546, contains: The History of the Naik Kingdom of Madura, by V. Rangachari.—The Pahari Language, by Sir G. A. Grierson.—The Date of Mahāvira, by J. Charpentier.—Miscellanea.—Book Notice.—etc., etc. (See p. 203.)

Indian Forester, June, 1914, Vol. XL., No. 6, contains: Teak in the Wynaad: a Study (Part II.), by F. Foulkes.—List of Trees, Shrubs, and Economic Herbs of the Southern Circle of the Central Province (Part IV.), by H. H. Haines.—“Moya” Grass for Paper-Pulp, by W. Raitt.—Departmental Firing in Chir (*Pinus longifolia*) Forests in the Rawal Pindi Division, Punjab, by H. M. Glover.—Natural Regeneration of Deodar, by R. M.—etc., etc. (See p. 203.)

Indian Forester, July, 1914, Vol. XL., No. 7, contains: Teak in the Wynaad: a Study (III.), by F. Foulkes.—List of Trees, Shrubs, and Economic Herbs of the Southern Forest Circle of the Central Provinces (V.), by H. H. Haines.—Creosoting of Sleepers.—Eucalyptus Experiments in the Simla Hills, by H. L. Wright.—Prize-Day at the Madras Forest College.—The Bhowali Turpentine Industry.—Correspondence.—Extracts.—etc., etc. (See p. 203.)

Indian Review, June, 1914, Vol. XV., No. 6, contains: The Unpollutable, by Miss E. Arnold.—The Dawn of Liberty: India's Hope, by J. W. Petavel.—A New Notation for Indian Music, by H. A. Popley.—A State Bank for India, by M. de P. Webb and V. S. Pandya.—The Indian Cooly in British Malaya, by A. Rai.—Indian Students in England, by J. Bede.—A Notable Indian Artist.—Journalism for Young Indians, by a Resident in German East Africa.—Gardens of the Great Mughals, by Y. Hasan.—Lord Hardinge's Viceroyalty.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Books Received.—etc., etc. (See p. 203.)

Indian Review, July, 1914, Vol. XV., No. 7, contains: Civil Courts in Madras and Europe, by A. Galletti.—Persia's Political Peril, by S. N. Singh.—Modern Bengali Fiction, by K. C. Chatterji.—The Awakening in India, by H. Golaknath.—A Chapter in Indian Nationalism, by S. Prasad.—Hindustan Student Federation, by S. Bose.—Indians in the Colonies.—H.E. Lady Hardinge.—The late Joseph Chamberlain.—Dr. J. C. Bose in England.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of the Day.—Books Received.—Books relating to India.—etc., etc. (See p. 203.)

Journal of the African Society, July, 1914, Vol. XIII., No. 52, contains: The South African Protectorates, by the Earl of Selborne.—Progress in the Sudan, by E. A. Stanton.—The Gold Coast, by F. W. H. Migeod.—Taveta Customs, by S. H. La Fontaine.—Semitic Legends in South Africa, by S. Mendelssohn.—Fulani Conception of Islam, by H. R. Palmer.—Apprentice-

ship amongst the Gās, by A. B. Quartey-Papafio.—School of Oriental Studies.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 203.)

Journal of the Anthropological Society of Bombay, Vol. X., No. 2, contains: The Celebration of Nine Nights and the Bhavais, by S. S. Mehta.—A Few Tibetan Customs and a Few Thoughts suggested by Them: the Prayer-Flags, by Shams-ul-Ulma Dr. J. J. Modi.—The Bihari Belief in the Efficacy of "Jackal's Horns" as a Talisman, by S. Ch. Mitra.—A Few Tibetan Customs and a Few Thoughts suggested by Them: the Prayer-Wheels, by Shams-ul-Ulma Dr. J. J. Modi.—A Few Parsee Riddles, by R. N. Munshi.—A Few Tibetan Customs and a Few Thoughts suggested by Them: the Prayer-Beads or Rosaries, by Shams-ul-Ulma Dr. J. J. Modi.—Proceedings of Meetings.—etc., etc. (See p. 204.)

Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XXIII., No. 67, contains: Amarasimha and his Commentator Khirasvāmin, by K. B. Pathak and K. G. Oka.—Year-Measurements in Ancient Times, by V. Venkatachellam Iyer.—An Inquiry as to how a Bell in the Portuguese Church at Borioli came to be Transferred to a Hindu Temple at Nasik, by R. N. Munshi.—Jadī Rānā and the Kissah-i-Sanjan, by S. H. Hodivala.—etc., etc. (See p. 204.)

Journal of the North-China Branch of the Royal Asiatic Society, Vol. XLV., 1914, contains: On the Sources of Chinese Taoism, by R. W. Theol.—"Ink-Remains" by an I-Chon, by J. C. Ferguson.—The Collection of Chinese Reptiles in the Shanghai Museum, by A. Stanley.—Through the Land of Deep Corrosions, by the Rev. J. H. Edgar.—The Great Wall, by the Rev. J. H. Edgar.—Notes on Temperatures in High Altitudes on Thibetan Border, by Rev. J. H. Edgar.—The Oracle Bones from Honan, by S. Couling.—Chinese Wood Carving, by A. Stanley.—A Chinese Sundial, by Professor C. du Bois-Reymond.—Reminiscences of a Chinese Viceroy's Secretary.—A Bibliographical Introduction to the Study of Chinese Law, by C. S. Lobingier.—A Table of Emperors of the Yuan Dynasty, by Rev. A. C. Moule.—etc., etc. (See p. 204.)

Journal of the Polynesian Society, June, 1914, Vol. XXIII., No. 2, contains: The Lore of the Whare-Wānanga.—Tuhoe: the Children of the Mist, by E. Best.—Review.—A Maori Arawhata, by W. W. Smith.—History of Ngati-Kahungunu, by T. W. Downes.—Proceedings.—etc., etc. (See p. 204.)

Madras Christian College Magazine, June, 1914, Vol. XIII., No. 12, contains: The Silence of Jesus in the Presence of Herod, by F. J. Rae.—Telugu Christian Literature, its Style, by P. T. S. Iyengar.—The Ancient History of the Pandya Country (IV.), by K. V. Subrahmanya Aiyar.—Notes of the Month.—Literary Notices and Notes.—etc., etc. (See p. 204.)

Madras Christian College Magazine, July, 1914, Vol. XIV., No. 1, contains: The Relationship of Indian Christians to Political Aspirations, by V. Chakkarai.—The Need for Social Reconstruction in India, by O. K. Chetty.—Three

Poems of Friendship, by A. Templeton.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 204.)

Maha-Bodhi Journal, May, 1914, Vol. XXII., No. 5, contains: The Fundamentals of Buddhism.—Right Understanding.—Some Practical Aspects of Buddhism.—Correspondence.—News and Notes.—etc., etc. (See p. 204.)

Maha-Bodhi Journal, June, 1914, Vol. XXII., No. 6, contains: Buddhism and Western Thought.—Buddhism and Modern Thought.—My Daughter's Wedding.—Reviews.—Correspondence.—News and Notes.—News from the Far East.—etc., etc. (See p. 204.)

Maha-Bodhi Journal, July, 1914, Vol. XXII., No. 7, contains: The Unknown.—A Review.—From Prince to Priest.—A Report.—The Anglo-Indian Temperance Association.—News and Notes.—etc., etc. (See p. 204.)

Man, July, 1914, Vol. XIV., No. 7, contains: The Swamps of Bangweolo and its Inhabitants, by von Rosen.—“Bori” among the Hausas, by H. R. Palmer.—Masks in Fiji, by A. M. Hocart.—Cremation amongst the Maori Tribes of New Zealand, by E. Best.—Reviews.—Anthropological Notes.—etc., etc. (See p. 204.)

Man, August, 1914, Vol. XIV., No. 8, contains: Nyasaland: Angoni Smelting Furnace, by H. S. Stannus.—A Galla Ritual Prayer, by Miss A. Werner.—Marital Relations of the Hausas as shown in their Folklore, by A. J. N. Tremearne.—Evidence of Bark Canoes and Food-Carriers on the River Murray, South Australia, by H. Basedow.—Some Notes on the Nomenclature of Western Papua, by W. N. Beaver.—Maori Beliefs concerning the Human Organs of Generation, by E. Best.—Reviews.—etc., etc. (See p. 204.)

Message of the East, July, 1914, Vol. III., No. 7, contains: The Universal Message.—The True Self of Man.—Indra and Virochana.—Soul and God.—The Ramakrishna Mission.—etc., etc. (See p. 204.)

Modern Review, July, 1914, Vol. XVI., No. 1, contains: Frontispiece.—Notes.—The Bible in the Light of Modern Knowledge, by J. T. Sunderland.—The Bhagavadgita from the Island of Bali, by N. G. Sardesai.—The Indian Public Debt and the Railway Programme, by S. V. Doraiswami.—British Indians in Portuguese East Africa, by W. W. Pearson.—Gleanings.—The Classic Art of Ajanta, by S. Gupta.—The Indian States, by D. M. Diwan.—Wire and Tinsel Industry in Bengal, by B. Chatterjee.—Ayurveda, by K. R. Kirtikar.—Mr. Gandhi and the Commission, by C. F. Andrews.—Philosophy of the Sadanga, or the Six Limbs of Indian Painting, by A. Tagore.—Reviews and Notices of Books.—etc., etc. (See p. 205.)

Modern Review, August, 1914, Vol. XVI., No. 2, contains: Frontispiece.—Coloured Supplement.—Notes.—Work for the Blind in India, by A. K. Shah.—World's Hindustan Student Federation, by S. Bose.—Religious Education of Hindu Students, by B. Vedantatirtha.—A Tirtha in South Africa, by C. F. Andrews.—Gleanings.—Arts and Manufactures of the Oraons, by

S. Roy.—The Jains and the Panchatantra, by J. Hertel and S. Anraj.—The Living Past: a Review, by Politicus.—Education for Women in the United States, by Miss F. Fligelman.—Reviews and Notices of Books.—Santiniketan, Bolpur, by A. Chakravarti.—Original Research and its Bearing upon National Welfare, by S. Jana.—etc., etc. (See p. 205.)

Monist (The), July, 1914, Vol. XXIV., No. 3, contains: Tragedy and the Enjoyment of it, by C. Thomas.—The Person of Jesus Christ in the Christian Faith, by K. C. Anderson.—The Religion of Tragedy and the Christ-Ideal, by P. Carus.—The Critical Trilemma, by W. B. Smith.—On the Nature of Acquaintance (III.), by B. Russell.—Criticisms and Discussions.—etc., etc. (See p. 205.)

Open Court, July, 1914, Vol. XXVIII., No. 698, contains: Frontispiece.—God-Nature: a Discussion of Haeckel's Religion, by P. Carus.—The Physiologus and the Christian Fish Symbol, by R. Garbe.—The Satires of Mr. Machine, by E. Bergmann.—A Chinese St. Patrick: History or Myth? by J. Steele.—A Lost Legend Reconstructed, by P. Carus.—Book Reviews.—etc., etc. (See p. 205.)

Open Court, August, 1914, Vol. XXVIII., No. 699, contains: Frontispiece.—Roger Bacon, by P. Carus.—Biography of Roger Bacon.—The Two Bacons, by E. Dühring.—Roger Bacon the Philosopher, by A. H. Lloyd.—Roger Bacon as a Scientist, by K. E. Guthe.—Roger Bacon, Logician and Mathematician, by Ph. E. B. Jourdain.—Book Reviews.—etc., etc. (See p. 205.)

Prabuddha Bharata, June, 1914, Vol. XIX., No. 215, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—The Wave of Modernism.—Epistles of Swami Vivekananda (XV. to XVIII.).—In the Holy Land, by C. E. S.—The Vairagya-Satakam, or the Hundred Verses on Renunciation by Vartrihari, translated into English.—Swami Nirmalananda's Tour in Travancore.—News and Miscellanies.—etc., etc. (See p. 205.)

Prabuddha Bharata, July, 1914, Vol. XIX., No. 216, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—The Spiritual Basis.—Epistles of Swami Vivekananda (XIV.).—In the Holy Land, by C. E. S.—A Page with Tukaram, by K. D. Rāvat.—On the Conning Tower.—News and Miscellanies.—etc., etc. (See p. 205.)

Prabuddha Bharata, August, 1914, Vol. XIX., No. 217, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—The Fold of Religion.—Epistles of Swami Vivekananda (XV. and XVI.).—In the Holy Land, by C. E. S.—Nature and Man.—On the Conning Tower.—News and Miscellanies.—etc., etc. (See p. 205.)

Reis and Rayyet, June, 1914, Vol. XXXIII., No. 1,717, contains: News and Comments.—Sedition in India.—Expenditure on Delhi.—Poona Historical Society.—etc., etc. (See p. 205.)

Reis and Rayyet, June, 1914, Vol. XXXIII., No. 1,718, contains: News and Comments.—Vishnu-Pada.—The late Raja Sourendra Mohun Tagore, Mus.Doc.—Criminal Procedure Bill, 1914.—The Marwari School.—etc., etc. (See p. 206.)

Reis and Rayyet, June, 1914, Vol. XXXIII., No. 1,719, contains: News and Comments.—The Moharum.—An Ideal Academy.—The Indian Nation.—etc., etc. (See p. 206.)

Reis and Rayyet, June, 1914, Vol. XXXIII., No. 1,720, contains: Birthday Honours.—The Contempt Bill (III.).—etc., etc. (See p. 206.)

Reis and Rayyet, July, 1914, Vol. XXXIII., No. 1,721, contains: The Austrian Tragedy.—News and Comments.—Another Royal Assassination.—Hathwa.—The Ideal Hindu Wife.—etc., etc. (See p. 206.)

Reis and Rayyet, July, 1914, Vol. XXXIII., No. 1,722, contains: News and Comments.—India Council Bill.—Rejected.—The Honours.—The Drainage of Calcutta.—Mrs. Besant and India.—etc., etc. (See p. 206.)

Reis and Rayyet, July, 1914, Vol. XXXIII., No. 1,723, contains: News and Comments.—Bengal Legislative Council meets at Dacca.—The Funeral.—Death of Lady Hardinge.—The Ideal Hindu Wife.—etc., etc. (See p. 206.)

Reis and Rayyet, July, 1914, Vol. XXXIII., No. 1,724, contains: News and Comments.—Irish Home Rulc.—The Chatterjees of Simla (I.).—etc., etc. (See p. 206.)

Reis and Rayyet, August, 1914, Vol. XXXIII., No. 1,725, contains: News and Comments.—War.—The Bardic Songs of Indore (I.).—The Chatterjees of Simla (II.).—The Hindu University.—etc., etc. (See p. 206.)

Reis and Rayyet, August, 1914, Vol. XXXIII., No. 1,726, contains: News and Comments.—War.—The Great War.—Calcutta Police Administration.—The Contempt Bill (IV.).—British Policy Defined.—etc., etc. (See p. 206.)

Reis and Rayyet, August, 1914, Vol. XXXIII., No. 1,727, contains: News and Comments.—War.—The Gag of 1914.—The Gag of 1857.—British Fleet Described.—Intemperance in India.—The War Ordinance.—British Policy Defined.—etc., etc. (See p. 206.)

Review of Religions, May, 1914, Vol. XIII., No. 5, contains: God in Islam.—Revelation and the Promised Messenger of the Latter Days.—Baneful Fruits of Christian Civilization.—Princess Karadja on the Seven Sacraments.—What Ahmad says of Himself.—Muslims and the British Government.—Notes and Comments.—etc., etc. (See p. 206.)

Review of Religions, June, 1914, Vol. XIII., No. 6, contains: Islamic Mode of Worship.—Woman in Islam.—The Quranic Theory of Repentance.—Christian Love.—Decline of Christianity.—Notes and Comments.—etc., etc. (See p. 206.)

46, GREAT RUSSELL STREET, LONDON, W.C. (*opposite the British Museum*).

- Review of Religions**, July, 1914, Vol. XIII., No. 7, contains: Our Duty to our Fellow-Creatures.—The Holy Quran and the Missionary Propaganda.—The Holy Quran and the Unbelievers—War and Rumours of Wars, Pestilences, Famines, and Earthquakes in Diverse Places.—Christian and Islamic Ideals.—Penalty of Death in the Bible.—Notes and Comments.—etc., etc. (See p. 206.)
- T'oung Pao**, May, 1914, Vol. XV., No. 2, contains: Leon Ki et sa Famille, by E. Chavannes.—Diard, Naturaliste Français dans l'Extrême-Orient, by A. Brébion.—La Divination par l'Aiguille Flottante et par l'Araignée dans la Chine Méridionale, by J. Przyluski.—La Version Ouigoure de l'Histoire des Princes Kalyāṇaṃkara et Pāpaṃkara, by P. Pelliot.—Notizen zur Mandschurischen Bibliographie, by E. von Zach.—Mélanges.—Nécrologie.—Bulletin Critique.—Bibliographie.—etc, etc. (See p. 206.)
- Vedanta Kesari**, June, 1914, Vol. I., No. 2, contains: Tantrikism, by S. Saradananda.—Who am I?—Adapted from a Class Lecture of the late S. Ramakrishnananda.—Gita—How to understand it, by K. S. Iyer.—Introduction to Dramidopanishad, by S. G. Iyengar.—The Heart of Hinduism.—Notes and Comments.—General News.—etc., etc. (See p. 206.)
- Vedanta Kesari**, July, 1914, Vol. I., No. 3, contains: Tantrikism, by S. Saradananda.—The Vedanta as the Source of Spiritual Truth, by K. S. Aiyar.—The Dramidopanishad, by S. G. Iyengar.—Certain Fallacies in Social Reconstruction, by N. S. Aiyar.—Echoes of the Teachings of Swami Vivekananda, by M. C. Nanjunda Row.—General News.—etc., etc. (See p. 206.)
- Vienna Oriental Journal**, Vol. XXVIII., No. 1, contains: Reste einer neuen Rezension der Kindheitsgeschichte Jesu in den Ta'āmra 'Iasūs, by A. Grohmann.—Die Brautwahl nach dem Bhāradvājagṛhyasūtra, by M. Winternitz.—Nochmals zur Frage der Existenz des ḡ im Ursemitischen, by R. Růžička.—Iranische Parerga, by H. F. J. Junker.—Einige vorderasiatische Beteuerungsformeln und dazugehörige Gebräuche, by E. Küttler.—Emendationen zum Jaiminīyabrahmaṇa, by W. Caland.—Reviews.—etc., etc. (See p. 206.)
- Word**, April, 1914, Vol. XIX., No. 1, contains: Physical Ghosts of Dead Men, by the Editor.—One of the Problems of Life, by J. Levett.—The Scarab of Destiny, by M. H. Billings.—etc., etc. (See p. 206.)
- Zeitschrift für Geschichte und Kultur des Islamischen Orients**, Band V., Heft 3-4, contains: Al-Ghazali's Mishkat al Anwar and the Ghazali Problem, by W. H. T. Gairdner.—Die "Sarekat Islam" Bewegung auf Java, by Th. W. Juynboll.—Die Tradition über das Leben Muhammeds, by Th. Nöldeke.—Une Inscription d'un Vizir des Ikhsidites, by G. Wiet.—Cassianus Bassus Scholasticus und die Arabischen Versionen der Griechischen Landwirtschaft, by J. Ruska.—Die Kleinfunde von Samarra und ihre Ergebnisse für das islamische Kunstgewerbe des 9 Jahrhunderts. Mit 3 Abbildungen und 4 Tafeln, by F. Sarre.—Mitteilung über die Arbeiten der zweiten Kampagne von Samarra, by E. Herzfeld.—etc., etc. (See p. 207.)

II.

NEW ORIENTAL BOOKS.

PUBLISHED IN ENGLAND.

- ABDUR RAHMÂN.**—Eine Kritische Prüfung der Quellen des Islamischen Rechts: Sources of Muslim Law. Roy. 8vo. Cloth, pp. 236. 1914. £1 1s.
- ACHARYA (M.).**—The Sarva-Darsana-Samgraha. Translated by E. B. Cowell and A. E. Gough. Re-issue. Roy. 8vo. Cloth. 1914. 7s. 6d.
- ADAMS (E. C.).**—Lyra Nigeriae. Second Edition. 8vo. Cloth. 1914. 3s. 6d.
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18. **Djami El-Tévarikh, Histoire General du Monde par Fadl-Allah Rashid Ed-din. Tarikh-i Moubarek-i Ghazani. Histoire des Mongols.** Éditée par E. Blochet. Tome II. Contenant l'histoire des empereurs mongols successeurs de Tchinkiz Khaghan, 1911. Price 12s.
19. **The Governors and Judges of Egypt, or Kitáb el 'Umará (El Wulah) wa Kitáb el Quḍáh of El Kindî.** Together with an Appendix derived mostly from Raf 'El Isr by Ibn Hajár. Edited by Rhuvon Guest, 1912. Price 12s.
20. **The Kitáb al-Ansáb of Abd Al-Karim Ibn Muhammad Al-Sam'ānî** Reproduced in facsimile from the MS. in the British Museum. Add. 23,855. With an Introduction by D. S. Margoliouth, D.Litt., 1912. Price £1.
21. **The Diwāns of 'Abid Ibn Al-Abras of Asad, and 'Amir Ibn At-Tufail of Amir Ibn Sa 'Sa'ah.** Edited in Arabic for the first time from the MS. in the British Museum, and supplied with a Translation and Notes. By Sir C. Lyall. 4to. 1913. Price 12s.

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LUZAC'S ORIENTAL LIST

AND

BOOK REVIEW.

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I.

REVIEWS, NOTES, AND NEWS.

WE have received **A Triennial Catalogue of (Sanskrit) Manuscripts Collected during the Triennium 1910-11 to 1912-13 for the Government Oriental Manuscript Library, Madras.** This work, which is compiled by **Rao Bahadur M. Rangacharya** and **Mr. S. Kuppuswami Sastri**, consists of three substantial volumes, which bear eloquent testimony to the wealth of Sanskrit literature as represented in the libraries of Southern India. They contain over 800 descriptions, and cover nearly every realm of thought in which Sanskrit authors have disported themselves. Among the rarer works mentioned we may notice the following: **Sāyaṇa's** commentary on the **Sāma-vidhāna Brāhmaṇa**; **Bhāshyas** on the **Śrauta-sūtras** of **Āśvalāyana** and **Kātyāyana**; the grammatical treatise **Dhātu-pradīpa** of **Maitreya-rakṣita**; **Rāghavendra's** **Bhāṭṭa-saṅgraha**, a **Dvaita** treatise on the **Mīmāṃsā-sūtra**; **Śrīvatsāṅka's** **Apūrva-bhaṅga**, a refutation of the **Mīmāṃsaka** theory of the origin of *Karma*; **Mahā-purāṇa-saṅgraha**, an early Jain hagiology; **Pramēya-ratna-mālā**, a work on Jain scholastic philosophy by **Ananta-vīrya**; **Munisuvrata-kāvya** and **Śrīpāla-charita**, poems on Jain legends; **Divya-sūri-prabhāva-dīpikā**, lives of the **Śrī-vaishṇava** saints and teachers; and **Bharatārṇava**, **Kōhala-rahasya**, and **Tāla-dīpikā**, treatises on the arts of dancing and music. These are but a few, selected almost at random, but they will give some idea of the wealth of the collection. (See p. 145.)

Three volumes of the "Trivandrum Sanskrit Series" are now before us. The first—No. 25 of the series—is the **Kaṇāda-siddhānta-chandrikā**, a short but lucid exposition of the logical system of the **Vaiśeṣika Sūtra**, by **Gangādhara-sūri**, a writer of the early seventeenth century. Next comes No. 26, the **Abhisheka-nāṭaka**, a drama ascribed to the famous poet **Bhāsa** on the subject of the **Rāmāyaṇa**. Without entering upon the rather delicate question of the authorship of this and the other dramas published in this series under the name of **Bhāsa**, we can recommend it to readers as a good specimen of Sanskrit dramaturgy, clear and elegant in style. Lastly, we have in No. 27 the text of Books I. and II. of **Kālidāsa's** famous poem, **Kumāra-sambhava**, with a commentary by **Aruṇagiri-nātha**, and a gloss by **Nārāyaṇa Paṇḍita**. **Aruṇagiri-nātha**, or **Aruṇāchala-nātha**, seems to have lived between the twelfth and the fourteenth centuries, and the publication of his learned commentary makes a distinct contribution to Sanskrit philology. We con-

gratulate the editor of the series, **Pandit Gaṇapati Śāstri**, on the energy and skill with which he is carrying on his work, and on the fruitfulness of its results. (See p. 241.)

In **Śivajñāna Siddhiyār of Aruṇandi Śivāchārya**, translated, with introduction, notes, glossary, etc., by **J. M. Nallaswāmi Pillai**, we have a useful and instructive contribution. The original Tamil, of which the present volume is a translation, was composed, apparently, in the first half of the thirteenth century, as an authoritative exposition of the Śiva-ñāna-bōdham of his teacher, Meykaṇḍar, and is a highly valued classical treatise upon the Śaiva theology of Southern India. The work falls into three parts: First is an introduction on the principles of logic; then comes the Para-paksha, or enunciation of the doctrines of various rival schools—to wit, the Chārvākas, Sautrāntikas, Yōgāchāras, Mādhyamikas, Vaibhāshikas, Jains (Nirgranthas), Ājivakas, Bhāṭṭas, Prābhākaras, Śabda-brahma-vādis, Māyā-vādis, Bhāskaras (Pariṇāma-vādis), Sāṅkhyas, and Pāñcharātra-Vaishṇavas—with appropriate refutations of each; and, lastly, appears the Sva-paksha, or statement of the author's own doctrines in detail, with their defence. As may be seen from this bare summary, the work is of importance not merely as an exposition of a very interesting and important system of religious thought, but also as an early account of the doctrines of other schools, which deserves the careful study of all who are interested in the religions and philosophies of India. The present translation is generally good. Mr. Nallaswāmi Pillai is an ardent Śaiva, and in his notes and introduction he writes as such; but in spite of this feature, and in spite of a certain freedom in rendering the text and somewhat erratic transliterations, the book is of real value.

Mr. **W. H. Valentine's** new volume, **The Copper Coins of India**, Part I., will be sure of a hearty welcome from all who know his previous work, "Mohammedan Copper Coins," to which the new work is a complement. This volume deals with the copper coinages of Bengal and the United Provinces, and by his thorough treatment of the subject Mr. Valentine has amply atoned for the neglect of his predecessors. Over 300 coins are illustrated and described, the majority for the first time. The work, however, is much more than a mere catalogue of coins. It contains a lucid introductory sketch of Indian history covering thirty pages, which will enable the reader to grasp at once the relative position of any dynasty in Indian history; tables of the Pathan, Moghul, and British rulers of India; tables of Persian, Hindustani, Nagari alphabets and numerals; a glossary of words occurring on the coins; and a comparative table of Christian and Hijra eras. Each section has an historical introduction, and the coins are arranged under the provinces in the alphabetical order of their mints. Anyone without the slightest knowledge of Oriental languages will be able to identify and learn all the historical associations of any coin he may possess from this invaluable work. A work containing twenty-two plates and three maps for five shillings is certainly a bargain, and we trust the demand will justify the enterprise of the author and publishers. We shall look forward with interest to the succeeding parts. (See p. 146.)

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An Introduction to Economics for Indian Students, by Mr. W. H. Moreland, C.S.I., C.I.E., aims at teaching the general principles of economics in terms intelligible to Hindus and in their special application to Indian conditions. It will therefore be exceedingly useful. As far as we are aware, there exists no recent publication of this kind, and Hindu students of the subject, reading treatises on political economy based almost entirely upon European conditions, are frequently misled into wrong conclusions as to the industries of India, and in turn mislead others. Mr. Moreland has a happy faculty for clear and agreeable exposition which is rare in writers on this subject, as well as a thorough knowledge of the economic conditions of India, so that students will find in him a pleasant as well as a reliable cicerone. His work is divided into four books. The first is introductory (meaning of economics, wealth, value, production, consumption, etc.), and the rest treat successively of production, consumption, and demand and supply.

The Gods of India : a Brief Description of their History, Character, and Worship, is a book that really supplies a want. The author, the Rev. E. Osborn Martin, has gained by the experience of thirteen years spent in mission work in India, supplemented by careful reading, a wide knowledge of the religions of Hindustan, which is now presented in his book; and it should be noted that his attitude is throughout generally objective and without prejudice, showing a degree of sympathy that is not very common among missionaries. The work is divided as follows: After an introduction on the development of Hindu mythology and its literature, the Nature-gods of the Vedas are described in order, after which come the deities of the Purāṇas, and finally the minor gods and godlings, together with the miscellaneous cults of animism, fetishism, hero-worship, demonolatry, and other branches of religion which make up the cheerful diversity of Indian *dharma*. Thus, without being an exhaustive encyclopædia of Hindu religions, after the style of a *Grundriss*, the book gives a general survey of most of the phases of its subject in a popular, but by no means unscholarly, form. It is well illustrated by a large number of interesting plates, and happily is furnished with a good index. (See p. 129.)

We have before us Series A, No. 1, of the **Memoirs of the Colombo Museum**, consisting of **Bronzes from Ceylon**, by Dr. A. K. Coomaraswamy. This volume contains an introduction, twenty-eight plates, and adequate descriptions of the objects catalogued in it, which belong to three classes—viz., figures of Hindu mythology and hagiology, figures of Buddhist cults, and various animal figures and minor metal objects. They are of very various dates and materials. The oldest may possibly date from the sixth or seventh century, and the metals used are not only bronze, but also copper or brass, gold, and silver. The Buddhist figures include several belonging to the Mahāyāna cult, the presence of which in Ceylon is amply attested by this and other evidence, showing the error of those who identify Northern and Southern Buddhism respectively with Mahāyāna and Hīnayāna. The majority of the Hindu figures belong to the Śaiva cult, and represent the

god Śiva, his consort Pārvatī, minor deities, and the Śaiva saints Māṇikka-vāchakar, Nāna-sambandhar, Appar, and Sundara-mūrti. Several of the figures have remarkable merit, so much so, indeed, that Dr. Coomaraswamy makes the rather sweeping assertion that they are "of spiritual and æsthetic rank nowhere surpassed"; and without going so far as the learned author, we must concede to them a very high degree of plastic beauty and feeling. Other figures are of inferior merit, but all are interesting. Altogether, this handsome volume constitutes a useful and valuable contribution to the study of Indian art and religion.

In **Indien und das Christentum** Professor **Richard Garbe** gives a summary of the mutual influences of Indian religions and Christianity. These problems have been overshadowed by so much prejudice and error that it is a great gain for scholarship, and theology in particular, to have this careful and judicious survey. The author, as a Sanskritist of the first rank, is well qualified for the task, and his views should receive the respectful consideration, and, on many points, the assent, of all competent students. We may notice briefly the chief points of the work. Dr. Garbe is of opinion that the Canonical Gospels show only an indirect influence of Buddhism, and that only in a few cases, which indicate borrowings from the older Buddhist teachings; but that in the Apocryphal Gospels the loans from Buddhism (in its later developments) are direct. In the Synoptic Gospels he traces to Buddhist sources (1) the story of Simeon in the Temple (Luke ii. 25 f.); (2) the story of the Temptation, as told in Matt. iv. and Luke iv.; (3) Peter's walking over the sea (Matt. xiv. 25); and (4) the miracle of the loaves (Matt. xiv. 15, Mark vi. 35, and Luke ix. 13). He points out that Buddhism found an early channel into Christianity in Gnosticism, and later in the intercourse between Christians and Buddhists in Turkestan, India, and neighbouring countries. Several interesting loans from India in Christian hagiology are studied in detail, and stress is laid upon the striking coincidence between Buddhism and Christianity in the chief features of their external cult—viz., monasteries and convents, the distinction between novices and ordained monks and nuns, the celibacy and tonsure of the clergy, confession, worship of relics, rosaries, churches with towers, incense, and bells. Turning to the influence of Christianity upon Indian religions—in which, he rightly insists, Alexandria can have played no part—he claims that there is no evidence for the existence of Christians in India until the third century, the legend of St. Thomas being essentially without historical basis, and there is no trace of Christian influence in the Buddhism of the Mahāyāna, except possibly in the late doctrine of the Ādibuddha and in the outward ritual of the Tibetan Church. He refuses to see any indication of Christian influences in the epics, except in the well-known Śvetadvīpa incident of the Mahābhārata, which he believes to contain a confused recollection of Nestorian settlements on Lake Balkash. Incidentally, he gives an analysis of the Bhagavadgītā, which he regards as a work of composite authorship, originally a manual of Kṛishṇa-worship on the philosophical basis of Sāṁkhya and Yoga, with later monistic (proto-Vedantic) additions inserted in it. Tracing the subsequent

religious developments of India, he sees the Christian leaven in the teachings of Rāmānuja—notably in his conceptions of devotion and sin, and the communion of his Church—and the later Ramaite schools. We commend the book to our readers, although on some points we venture with all respect to differ from its conclusions.

In Memoriam : Theodore Duka, by Sir **Marc Aurel Stein**, K.C.I.E.—a lecture read before the Hungarian Academy of Sciences in October, 1913—is a record of an eventful and honourable career. Born in 1825, Duka took an active part in the Hungarian War of Independence, in which he served with distinction under Görgey. He then studied medicine in London, and in 1853 was appointed to the medical service of the East India Company. In India he distinguished himself not only in his official capacity, but likewise as an Orientalist. He gained a good knowledge of Persian, wrote numerous able articles on Oriental subjects, and—perhaps the most important of his services to literature—published a valuable biography of Csoma de Kőrös, the great founder of Tibetan studies. His later years were spent in peaceful retirement in London and Bournemouth, and he quietly passed away in 1908. "He was fortunate," remarks his biographer, "in being permitted by Fate to give of his best to two countries, and to meet with due recognition in both." (See p. 231.)

The **Bulletin de l'École Française d'Extrême-Orient**, Tome XIII., No. 5, is devoted to the continuation of M. **Raymond Deloustal's** monumental **Justice dans l'Ancien Annam**, being the Code of the Lê translated with Commentary. The present instalment contains Articles 514-643 (Book V., Parts I.-II.), covering the legislation treating of frauds and miscellaneous offences. (See p. 246.)

We have also to record the appearance of the **Bulletin de l'École Française d'Extrême-Orient**, Tome XIII., No. 7. The greater part of this fascicule (pp. 1-84) is taken up with the usual useful and scholarly bibliography of literature relating to Indo-China, India, Dutch Indies, China, Japan, and Central Asia, followed by a "Chronique" of the School at Hansi, "Documents Administratifs," and an index. (See p. 246.)

A Brief History of Early Chinese Philosophy.—This work is one of the most interesting yet published in "Probsthain's Oriental Series." The author, Mr. **Suzuki**, a deeply-read student of Chinese Buddhism, is already well known to English readers for his excellent translation of Aśvaghosha's "Awakening of Faith in the Mahāyāna." He tries here to give a comprehensive view of the numerous branches of Chinese philosophy which were developed in the Later Chou or Ante-Ch'in period—that is, roughly, between the time of Confucius, 500 B.C., and the rise of the First Emperor, 220 B.C. Confucianism, of course, claims the most space, but the chapters on Taoism, the Hedonism of Yang Chu, the utilitarian system of Mo Ti, and the ceremonialism of Hsün Tzū, are also highly instructive. The study of ethics as a guide to practical morality has always been the main business of Chinese thinkers; abstract philosophical speculation has been treated by them rather as a side

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issue. Nevertheless, Mr. Suzuki is fully justified in devoting a special chapter to this latter subject, for there is much valuable matter to be gleaned from the Canon of Changes and others of the Classics, to say nothing of the Tao Tê Ching and Chuang Tzŭ's treatise. He finds two great obstacles to the progress of Chinese thought. One is the cumbrousness of the written characters, with their looseness of grammatical construction, so unfavourable to distinctness of thought and exactitude of expression. The other is a curious want of the logical faculty in the Chinese mind, which is doubtless due in great measure to the peculiarity of the language. The book ends with a chapter on the conception of God, or Shang Ti, amongst the early Chinese, fully illustrated by extracts from the five canonical books. There is a large number of very useful notes, and a good index.

A History of Japanese Mathematics.—It is the hope of the authors, Messrs. **David Eugene Smith** and **Yoshio Mikami**, that their work may serve to show to the West the nature of the mathematics that was indigenous to Japan, and to strengthen the bonds that unite the scholars of the world through an increase in knowledge of, and respects for, the scientific attainments of a people whose progress in the past four centuries has been one of the marvels of history. It goes without saying that this book is written primarily for mathematicians, but even the general reader will find in it much to interest him, notably the history and development of the *soroban*, or Japanese abacus, the discussion of magic squares and various other puzzles, and numerous personal anecdotes about such men as Seki Kōwa and his contemporaries. The importance of this work lies in the fact that it breaks a lot of entirely new ground, since even now we have not a single translation of a complete Chinese mathematical treatise, and the contributions of the native Japanese school have only become known through a few papers by T. Hayashi and one or two others. Quite a feature of the production are the illustrations, made by Mr. **L. L. Locke** from photographs of Japanese originals, some of them as early as the seventeenth century. Altogether, we obtain a vivid impression of the genius of Japanese mathematics, and it will not be the fault of the authors if in time to come the names of Seki, Ajima, and Wada are not almost as familiar to us as those of Descartes, Newton, and Leibniz. (See p. 150.)

By Nippon's Lotus Ponds.—Many are the books that have been written about Japan and its people, but the light they have diffused is hardly in proportion to their number. This is due, of course, to the fact that the authors are in most cases mere visitors or passing sojourners in the country, who are entitled to a hearing neither by length of residence nor by any abnormal powers of generalization from what they have seen and heard. Mr. **Matthias Klein** distinguishes three stages through which residents must pass. They may be compendiously described as the "rose-coloured stage," the period of disillusionment, and, finally, the stage to which he himself humbly claims to belong, in which bright and sombre colours are laid on in their proper proportion. In prosecuting the work of a Christian missionary in the interior

of Japan, the writer has indeed come into unusually close contact with priest and peasant, and the pen pictures with which he presents us here are not only well and agreeably drawn, but reveal intimate acquaintance with many unfamiliar aspects of Japanese life. Nevertheless, a certain want of broad-minded sympathy occasionally jars on us, as when he speaks of harmless Buddhist pilgrims as "mortals who have not yet been rescued from the slimy, black ooze of diabolical superstition." Such medieval stuff as this shows that the spirit of tolerance is still sadly to seek in a certain type of Christian ecclesiastic. In order that he may get a less prejudiced idea of what Buddhism stands for, we should recommend Mr. Klein to read such a book as Mr. R. F. Johnston's "Buddhist China." In spite of a few blemishes of this nature, these twenty-one essays are well worth reading, and the information they contain may generally be accepted as accurate. We are sorry to see, however, that the author speaks, with all the awe of a neophyte, of the "wilderness of Chinese literature, which necessitates the learning of fifty thousand or more ideographs." In the first place, Chinese characters are incorrectly described as ideographs; while, as to their number, K'ang Hsi's dictionary contains only about 40,000, half of which are excessively rare or entirely obsolete. No scholar need know more than 12,000 at the outside. The volume is illustrated with sixteen original photographs. (See p. 148.)

With Eastern Merchandise.—This is frankly the book of a globe-trotter, but it is none the less entertaining for that. The author is a clergyman, by name **Francis E. Powell**, who was ordered "that most pleasant of medical prescriptions—a complete rest and entire change." He accordingly embarked on a Blue Funnel cargo-boat, which, in just over three months, took him from Liverpool to Japan, and back again via Shanghai and Hong Kong. Hence this landsman's log, which records not only the daily life and routine on board, but various discussions about men and things, interspersed with anecdotes and yarns and descriptions of places visited. Books of this sort may be either bad or good. It depends largely on the style in which they are written. If they aim at being amusing, and not too instructive, seasoned with a spice of humour, and yet not merely frivolous, they are sure to find readers. Mr. Powell's book fulfils these conditions. It makes us acquainted with a brisk, cheerful, alert type of mind, keenly interested in the world around him, such as is perhaps too rarely found in the parsonages of England. Nor is there the slightest tinge of theological narrowness. When passing through the Gulf of Suez, where the Israelites are supposed to have crossed the Red Sea, he candidly admits that "the whole story of the Exodus bristles with difficulties and most unlikely incidents." And at the same spot on his homeward journey he remarks: "As the Sinaitic Desert is one of the most arid wildernesses known, without water and pasture, and is incapable of sustaining a Bedouin tribe which exceeds 600, it is difficult to see how two and a half millions of Israelites were kept in it for forty years." As to his observations on the manners and customs of China and Japan, they are always sensible, and often show a degree of shrewdness quite remarkable in

a man who had never before visited the East. Thus, he expresses serious doubts whether the strict segregation of the Yoshiwara is worse than our own system of allowing vice to flaunt itself unchecked throughout the West End of London. The author tells us that he has made every effort to avoid errors of fact, and, indeed, his statements are for the most part accurate and reliable. The name "Yangtze," however, does not mean "Son of the Ocean," a phrase which would require a different character for "yang" altogether.

The Cabala : its Influence on Judaism and Christianity, by **Bernard Pick**, Ph.D., is a handy little compendium which supplies a good deal of general information on this important branch of Jewish mysticism. The Cabala always had a certain fascination for students, Jewish and Christian alike, until the end of the eighteenth century; indeed, it may be doubted whether its influence is yet dead. Certainly it did much to revive the springs of religious imagination in Jewry at a time when the need was great, and a great deal of the best Hebrew devotional literature is tinged with a reflection of its fire. At the same time, it must be confessed that it had a weak side. The older Cabala, which may be said to have flourished from the seventh to the thirteenth century, was largely inane, and the later Cabala had a tendency towards moral antinomianism and unbridled speculation, except when it was restrained by the combination of strict rabbinic morality and discipline. Dr. Pick gives us little information as to the origins of Cabalistic doctrines—perhaps wisely, for the sources are very obscure—nor does he illustrate his theme by copious extracts from the nobler passages of Cabalistic imagination, which is a pity. The bulk of his book consists of an historical sketch of the subject, and the evolution of the doctrines within Jewry, which is not as thorough as it ought to be, with a bibliography, which is useful, but by no means exhaustive.

Tentative Studies in Kikuyu Grammar and Idiom, by the Rev. **A. Ruffell Barlow**, will undoubtedly meet a real need. Kikuyu is an important centre in British East Africa. Nairobi, the railway and administrative centre, lies just outside Kikuyu proper; whilst the well-watered and fertile uplands of Kikuyu, occupied by a numerous and industrious native population, have attracted many missionaries and settlers. Naturally, there is a growing demand for a knowledge of the Kikuyu language. Ten years ago the Rev. A. W. Macgregor produced the first Grammar and the first Vocabulary, both elementary works, but not quite so meagre as two other vocabularies produced about the same time. An Italian vocabulary has since been added to the list, and also a small English "Easy Lessons in Kikuyu," printed locally. Mr. Barlow has greatly enriched this first knowledge by embodying in one book the results of ten years' careful study of the language. The result is a book of more than usual excellence, divided into two parts. Part I. is more or less elementary, and gives exercises for translation; Part II.—and it is in this part that Mr. Barlow shows his knowledge to best advantage—treats of idiom and syntax. After looking through its pages, we can heartily commend this work to those new to Africa. Those, however, who are conversant with other works on African languages, and the rapid progress made of late

years in phonetics and comparative study, will feel, perhaps, a little disappointment that such an excellent work did not go one better. Given a little improvement in this respect, the book might rank not merely as a thorough and well-arranged study for the learner, but also as a standard authority on a very interesting language.

Whatever Professor **Meinhof** writes has a particular interest of its own. His **Afrikanische Rechtsgebräuche** forms no exception. Originally a series of eight lectures delivered last autumn in Hamburg for the Colonial Institute, the manuscript has been looked over by Herr **Amtsrichter Riedel**, a brief résumé added of the views on native rights held by such men as Kropf, Klamworth, Spieth, and Tönjes, and a useful bibliography provided of upwards of 120 entries. Such a wide range of reading does not in any way indicate that the lectures are technical. They were not intended for the legal profession, but maintain entirely the same easy popular style as former lectures of this series. The actual needs of every community begin with elementary ideas of what is fitting as between man and man. Marriage forms a natural starting-point, out of which develop ideas as to property and the protection of the person. So insensibly a legal code arises—unwritten, indeed, in Africa—but none the less very clearly understood. Where the community is Mohammedan, this is necessarily reinforced from the Koran. Fruition is attained in legislation for the benefit of the community as a whole—*Staatsrecht und Völkerrecht*. A final lecture on the influence of foreign law upon African law fittingly closes the subject. (See p. 191.)

It may be taken as a sign of the times that the S.P.C.K. are now printing neat and ornamental cards for various African Missions. We have just received from them the Mothers' Union Card in Ganda, done in black and red, as well as two memento Cards of Baptism and Confirmation, one in Ibo and one in Swahili, with an effective design in gold and colours.

Al-Machriq, September, 1914, Vol. XVII., No. 9, contains: *La Mort de sa Sainteté Pie X.*, by the Editor.—*Les Missions de la C^{te} de Jésus depuis son Rétablissement*, by P. L. Cheikho.—*Le Juge Bédouin dans la Transjordanie*, by P. Salaman.—*Causerie Philosophique sur la Liberté*, by A. Rabbath.—*Justification de nos Critiques de la Revue al-Moqtataf*, by P. L. Cheikho.—*La Guerre: Aperçu Philosophique*, by J. Khalil.—*Bibliographie Orientale*.—*Varia*.—*Questions et Réponses*.—etc., etc. (See p. 246.)

Baptist Missionary Review, September, 1914, Vol. XX., No. 9, contains: *The National Missionary Council of India*, by H. Anderson.—*A Story worth Reading*, by W. Ellsworth Witter.—*The Annual Meeting of the International Missionary Union of the United States and Canada, 1914*, by H. F. Laflamme.—*A Year of Language Study*, by Miss G. H. Patton.—*Editorial*.—*Mission News*.—etc., etc. (See p. 246.)

Baptist Missionary Review, October, 1914., Vol. XX., No. 10, contains: *Th Yenadi and Yerukala Movement in Donakonda Station*, by J. A. Curtis.—

Work among the Deaf in South India, by Miss C. McK. Brydone.—The Chandhari Movement, by F. M. Wilson.—Are there any Present-day Tendencies that indicate that the Pedobaptist World will ever adopt the New Testament Position on Baptism ? by W. J. McGlothlin.—Editorial.—Mission News.—etc., etc. (See p. 246.)

Biblical World, September, 1914, Vol. XLIV., No. 3, contains: The Sunday-School Building and its Equipment, by Herbert Francis Evans: I. Fundamental Principles; II. The Akron Plan; III. The Importance of the Exterior; IV. Sunday-School Worship and General Assembly; V. Meeting the Needs of the Departments; VI. The Classroom: the New Unit of Construction; VII. The Church-House and Community Service; VIII. The Village and Country Sunday-School Building; IX. The Suburban Sunday-School Building; X. The City Sunday-School Building; XI. The City Sunday-School Building, with Special Reference to Community Service; XII. Remodelling Old Church Buildings; XIII. Suggestions for the Building Committee.—etc., etc. (See p. 246.)

Biblical World, October, 1914, Vol. XLIV., No. 4, contains: Editorial—Has Calvinism a Future ? by A. Mitchell Hunter.—Church Union and the Minimum Creed, by E. A. Cook.—Theological Education and the Previous Question, by H. B. Robins.—The Literary Sources and the Historical Implications of Ephesians, by A. J. Dickinson.—The Primitive Christian Mission, by A. W. Hummel.—Elementary Bible Teaching which covers the Ground, by W. J. Mutch.—Current Opinion.—The Church and the World.—Book Notices.—etc., etc. (See p. 246.)

Buddhist Review, October, November, December, 1914, Vol. VI., No. 4, contains: The Cure of Sorrow, by E. J. Mills.—Pessimism in Buddhism, by Enriquez.—The Noble Eightfold Path: I. Right Speech; II. Right Action, by Silācāra.—The Buddhist Order in Siam, by C. Romanné-James.—The Relays. Translated from the Majjhima Nikāya, by Silācāra.—Do Buddhists Pray ? by Mg. Tha Kin.—Remembrance.—The Secret of Zen. Translated from the Japanese by Beatrice Bivva Suzuki.—Merit-Making from the Siamese Point of View, by Nai Synn.—Reviews and Notices.—Notes and News.—etc., etc. (See p. 246.)

Chinese Recorder, July, 1914, Vol. XLV., No. 7, contains: Editorial Comment.—The Modern Missionary and Paul, by A. J. Brown.—Training of Preachers and our Theological Colleges, by H. Rees.—The Question of Direct Representation on Continuation Committees, by G. G. Warren.—Christian Education in Shantung, by E. W. Burt.—An Historical Summary of the *Chinese Recorder*.—Correspondence.—Missionary News.—etc., etc. (See p. 246.)

Chinese Recorder, August, 1914, Vol. XLV., No. 8, contains: Editorial Comment.—How to Meet the Evangelistic Needs of China's Rural Population.—Denominational Policies in their Relation to Mission Work, by J. W. Bashford.—Mission Organization, by O. L. Kilborn.—Language Study, by W. B.

Potters.—Our Book Table.—Correspondence.—Missionary News.—etc., etc.
(See p. 246.)

Chinese Recorder, September, 1914, Vol. XLV., No. 9, contains: Editorial Comment.—The Chinese Church: its Activities, by Tong Tsing Eu.—Modern Missionary Efficiency, by G. McIntosh.—A Tradition of the Deluge, by A. Kok.—Language Study, by W. B. Petters.—Some Modern Tendencies in Education, by A. W. March.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 246.)

Expositor, October, 1914, contains: Will the Son of Man find Faith on the Earth? by Rev. Professor B. W. Bacon.—Pharisees and Sadducees, by Rev. Professor B. D. Erdmans.—Studies in Christian Eschatology: IX. The Life Everlasting, by Rev. Professor H. R. Mackintosh.—The Sense of Sin in Great Literature: IV. The Redemption of our Solitude, by Rev. John A. Hutton.—The Jerusalem Visits of Jesus, by Rev. J. A. S. Wilson.—The Freer (Washington) Manuscript of the Gospels, by Professor Alex. Souter.—Notes on the Fourth Gospel. The Arrest, the Trials, and the Crucifixion, by Rev. Principal A. E. Garvie.—Literary Illustrations of the Book of Ecclesiasticus, by Rev. Professor James Moffatt.—etc., etc. (See p. 247.)

Expository Times, October, 1914, Vol. XXVI., No. 1, contains: Notes of Recent Exposition.—The Theology of Paul and the Teaching of Jesus Christ, by J. G. James.—In the Study.—Fulfilment of the Law, by W. T. Whitley.—Recent Biblical Archaeology, by A. H. Sayce.—The Great Text Commentary.—Arabic Christian Literature, by Miss M. D. Gibson.—Literature.—Illustrations of Spiritual Truths from Gibbon's "Decline and Fall," by G. A. Frank Knight.—Contributions and Comments.—etc., etc. (See p. 247.)

Expository Times, November, 1914, Vol. XXVI., No. 2, contains: Notes of Recent Exposition.—A Solution of the Chief Difficulties in Revelation XX.-XXII., by R. H. Charles.—In the Study.—Arabic Christian Literature, by Miss M. D. Gibson.—Literature.—The Book of Job, by A. D. Martin.—The Great Text Commentary.—Recent Biblical Archaeology, by A. H. Sayce.—Contributions and Comments.—etc., etc. (See p. 247.)

Geographical Journal, September, 1914, Vol. XLIV., No. 3, contains: Australasian Antarctic Expedition, 1911-1914, by Sir D. Mawson.—The Land of the Ibibios, Southern Nigeria, by P. Amaury Talbot.—Reviews.—etc. etc. (See p. 247.)

Geographical Journal, October, 1914, Vol. XLIV., No. 4, contains: Exploration on the Tsangpo or Upper Brahmaputra, by F. M. Bailey.—Physiography and Glacial Geology of East Antarctica, by G. Taylor.—Further Information on the Turgun or Kundelun Mountains in North-Western Mongolia, and Notes on a New Map of this Region, by D. Carruthers.—Reviews.—etc., etc. (See p. 247.)

Geographical Journal, November, 1914, Vol. XLIV., No. 5, contains: The Gulf Stream, by W. W. Campbell Hepworth.—Physiography and Glacial Geology

of East Antarctica, by G. Taylor.—The Alleged Desiccation of East Africa, by C. W. Hobley.—Man as a Geographical Agency, by Sir Ch. P. Lucas.—Reviews.—etc., etc. (See p. 247.)

Hindustan Review, September, 1914, Vol. XXX., No. 181, contains: The Conception of Freedom in Hegel, Bergson, and Indian Philosophy, by P. Dutt Shastri.—Some Aspects of Buddhism, by the late Professor Norman.—Raja Ram Mohan Roy in Europe, by S. Chunder Dey.—Medicine in Egypt: Earliest Home of the Art, by "Medico."—Legislation in Hindu Law, by C. Raj-Gopalachar.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—etc., etc. (See p. 247.)

Indian Antiquary, September, 1914, Vol. XLIII., Part 547, contains: Notes on the Grammar of the Old Western Rajasthani, with Special Reference to Apabhramṣa and to Gujarati and Marwari, by L. P. Tessitori.—The History of the Naik Kingdom of Madura, by V. Rangachari.—Hathal Plates of (Paramara) Dharavarsha (Vikrama) Samvat, 1237 (A.D. 1180), by S. P. V. Nath Shastri.—Miscellanea.—Book Notice.—etc., etc. (See p. 247.)

Indian Forester, August, 1914, Vol. XL., No. 8, contains: Fire Protection in Chir Forest, by A. E. Osmaston.—List of Trees, Shrubs, and Economic Herbs of the Southern Forest Circle of the Central Provinces (Part VI.), by H. H. Haines.—New Indian Species of Forest Importance, by R. N. Parker.—Athletics at the Madras Forest College.—A Note on the Chemical Composition of the Fruits of *Dillenia Indica*, by T. P. Ghose.—Correspondence.—Extracts.—etc., etc. (See p. 247.)

Indian Forester, September, 1914, Vol. XL., No. 9, contains: Antiseptic Treatment of Chir Pine Sleepers in the Kumaun Circle, U.P., by J. E. C. Turner.—List of the Trees, Shrubs, and Economic Herbs of the Southern Circle of the Central Provinces (Part VII.), by H. H. Haines.—Teak in Burma, by "Op."—Remarkable Growth of *Eucalyptus rudis*, by R. N. Parker.—The First Prize-Day of the Provincial Forest Service Class at Dehra Dun.—Cultivation of Natural Teak Seedlings in the Haliyal Teak Pole Forests worked on the Coppice-with-Standard System, being a Paper presented by Mr. W. E. Copleston at the last Poona Forest Conference.—Correspondence.—Extracts.—etc., etc. (See p. 247.)

Indian Forester, October, 1914, Vol. XL. No. 10, contains: *Peridermium cedri* as a Destructive Fungus, by R. S. Troup.—List of the Trees, Shrubs, and Economic Herbs of the Southern Circle of the Central Provinces (Part VIII.), by H. H. Haines.—A Plea for the Distillation of Pine-Needle Oil in India, by P. Singh.—The Height of Elephants, by E. R. Stevens.—Note on the Absorption of Water by Certain Timbers, by R. S. Pearson.—Notes from Old Madras Forest Reports.—Correspondence.—Extracts.—etc., etc. (See p. 247.)

Indian Review, August, 1914, Vol. XV., No. 8, contains: Historical Background of the War, by E. M. Macphail.—India and the War.—The Bahai Movement

of Persia, by Mrs. J. Stannard.—Rabindra Nath's Chitra, by J. C. Rolls.—The Task before Muslims, by K. B. M. Abdul Hosain.—Hindu Music and Social Evolution, by S. V. Venkateswara Aiyar.—Ravana's Lanka Discovered, by R. Bahadur, Sardar M. V. Kibe.—The Education of Indian Princes, by "An Indian."—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Book Received.—etc., etc. (See p. 248.)

Indian Review, September, 1914, Vol. XV., No. 9, contains: The Teuton and the Slav, by F. E. Corley.—India and the War, by Mrs. A. Besant.—London in War-Time, by S. Nihal Singh.—Underlying Causes of the War, by N. M. Muzumdar.—The Duties of Neutrals and the Rights of Belligerents, by C. E. Odgers.—India and the War.—Indian Princes and the War.—Notable Utterances.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—etc., etc. (See p. 248.)

Japan Magazine, October, 1914, Vol. V., No. 6, contains: Frontispiece.—An Ukiyo-e Artist, by F. Yamazaki.—Horimono, by Anon.—Commercial Relations between Japan and China, by Baron Shibusawa.—The Japanese Zola, by "Ariel."—Rod and Line in Japan, by Onzan.—Japanese Exhibits at the San Francisco Exposition.—Beauty Spots of Kyushu, by "Traveller."—Japan's Import of Chemicals, by K. Suidzu.—Around the Hibachi: Otome-matsubara, by "Ariel."—Current Japanese Thought.—etc., etc. (See p. 248.)

Journal of the African Society, October, 1914, Vol. XIV., No. 53, contains: German Colonies in Africa, by W. A. Crabtree.—Facts concerning the Gold Coast, by Sir H. Clifford.—Semitic Legends in South Africa, by S. Mendelssohn.—Funeral Ceremonies in Benin, by W. B. Rumann.—Fulani Conception of Islam, by H. R. Palmer.—Self-Expression in Bantu, by A. C. Madan.—West African Categories, by R. E. Dennett.—Customs of Central and South Africa, by W. A. Norton.—Editorial Notes.—Books Reviewed.—Correspondence.—etc., etc. (See p. 248.)

Journal Asiatique, May-June, 1914, Vol. III., No. 3, contains: Les Documents Chinois trouvés par la Mission Kozlov à Khara-Khoto, by P. Pelliot.—Monuments et Histoire de la Période comprise entre la Fin de la XII^e Dynastie et la Restauration Thébaine, by R. Weill.—La Cour et la Maisonnée d'un Patési d'Umma au temps du Roi Dungi, by G. Contenau.—Les Inscriptions Bouddhiques du Mont Koulen, by M. Roeské.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 248.)

Madras Christian College Magazine, August, 1914, Vol. XIV., No. 2, contains: The Revealing of the Hidden Christ, by E. M. Macphail.—The Missionary Aspect of the Benedictine Movement, by T. S. Taylor.—Stanhurst: De Rebus in Hibernia Gestis (Part I.), by K. C. Macartney.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 248.)

Madras Christian College Magazine, September, 1914, Vol. XIV., No. 3, contains: Ambition, by F. E. Corley.—The Missionary Aspect of the Benedictine

Movement, by T. S. Taylor.—Restatement and Reunion, by C. K. W.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 248.)

Madras Christian College Magazine, October, 1914, Vol. XIV., No. 4, contains: Temptation, by A. Templeton.—Stanhurst: De Rebus in Hibernia Gestis (Part II.), by K. C. Macartney.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 248.)

Maha-Bodhi Journal, August, 1914, Vol. XXII., No. 8, contains: The Gampola Perahera Case.—Fourth Convention of Temperance Societies.—News and Notes.—etc., etc. (See p. 248.)

Man, September, 1914, Vol. XIV., No. 9, contains: Manganja Head-Dresses, by R. R. Marett.—Marital Relations of the Hausas, as shown in their Folklore, by A. J. N. Tremearne.—Pygmy Implements from Australia, by J. P. Johnson.—Some Notes on the Eating of Human Flesh in the Western Division of Papua, by W. N. Beaver.—Reviews.—etc., etc. (See p. 249.)

Man, October, 1914, Vol. XIV., No. 10, contains: The Disappearance of a Useful Art in Rotuma, by A. M. Hocart.—Masks in Fiji: a Correction, by A. M. Hocart.—Relic of the lost Tasmanian Race.—Obituary Notice of Mary Seymour, by H. Basedow.—Reviews.—Proceedings of Societies.—etc., etc. (See p. 249.)

Man, November, 1914, Vol. XIV., No. 11, contains: The Striation of Flint Surfaces, by J. Reid Moir.—On the Differentiation of Man from the Anthropoids, by C. Read.—Reviews.—etc., etc. (See p. 249.)

Message of the East, September, 1914, Vol. III., No. 9, contains: The Universal Message.—Sleep and Samadhi, by Sister Devamata.—The Katha-Upanishad, translated and commentated by Swami Paramananda.—Reports.—etc., etc. (See p. 249.)

Message of the East, October, 1914, Vol. III., No. 10, contains: Self-Help and Self-Surrender, by Swami Paramananda.—Bengali Hymn.—The Great Light of Nadia.—Reports.—etc., etc. (See p. 249.)

Modern Review, October, 1914, Vol. XVI., No. 4, contains: Frontispiece.—Notes.—Co-operation in Madras, by O. T. Govindan Nambiar.—The Sufficiency of Love as a Life Principle, by W. Wellock.—Sri Vijaya Dharma Suri: a Jain Master of the Present Day, by A. Guerinot and S. Anraj.—The Kurmis of Manbhum, by M. Ghose.—Land System in India, by P. Basu.—The Greatest Illusion of the Present Age, by P. Bose.—Famine Relief by the Sadharan Brahma Samaj.—The Legal Profession in Ancient India, by R. Bose.—The Hindu University: its Conversion into a "Gurugriha," by V. B. Shastri.—The War in Europe, by J. Smith.—A Peerless Gem of India, by Mardoc.—Reviews and Notices of Books.—etc., etc. (See p. 249.)

Monist, October, 1914, Vol. XXIV., No. 4, contains: Buddhist Influence in the Gospels, by R. Garbe.—Unity of World-Conception, by A. S. White.—The Development of Mahayana Buddhism, by D. T. Suzuki.—Criticisms and Discussions.—etc., etc. (See p. 249.)

Open Court, September, 1914, Vol. XXVIII., No. 700, contains: Frontispiece.—John Napier and the Tercentenary of the Invention of Logarithms, by Ph. E. B. Jourdain.—The Adventures of an X, by I. M. Brown.—Philology and the Occult in Roger Bacon, by J. S. P. Tatlock.—The Lotus Gospel, by P. Carus.—Book Reviews and Notes.—etc., etc. (See p. 249.)

Open Court, October, 1914, Vol. XXVIII., No. 701, contains: Frontispiece.—England and Germany (reprinted from the *Saturday Review*).—England's Blood-Guilt in the World War, by E. Haeckel.—Professor Burgess on Behalf of Germany.—The European War (with Illustrations), by P. Carus.—Notes.—etc., etc. (See p. 249.)

Prabuddha Bharata, September, 1914, Vol. XIX., No. 218, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—Nationalism and Peace.—Epistles of Swami Vivekananda (XVII. and XVIII.).—In the Holy Land, by C. E. S.—Concentration and Breathing: an Unpublished Class Lecture of the Swami Vivekananda.—From the Psalms of Tayumana Swami (VIII.), by A. K.—On the Conning-Tower.—By the Way.—News and Miscellanies.—etc., etc. (See p. 249.)

Prabuddha Bharata, October, 1914, Vol. XIX., No. 219, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—Epistles of Swami Vivekananda (XIX. to XXII.).—In the Holy Land, by C. E. S.—From the Psalms of Tayumana Swami (VIII.), by A. K.—The Sister Nivedita Girls' School, Report for the Year 1913.—On the Conning-Tower.—“Arya”: a Review.—An Important Announcement.—News and Miscellanies.—etc., etc. (See p. 249.)

Reis and Rayyet, August, 1914, Vol. XXXIII., No. 1,728, contains: News and Comments.—War.—Hospital Ship *Loyalty*.—Bengal's Resolve.—Imperial Relief Fund.—etc., etc. (See p. 249.)

Reis and Rayyet, August, 1914, Vol. XXXIII., No. 1,729, contains: News and Comments.—War.—Kaiser's Reply to Tsar.—Russian Feeling.—The Great War.—The Bengali Invasion of Bombay.—The Dacca Michil.—etc., etc. (See p. 249.)

Reis and Rayyet, September, 1914, Vol. XXXIII., No. 1,730, contains: News and Comments.—The First Naval Fight.—War.—Germany.—Belgium.—Death of a Sanskrit Scholar.—etc., etc. (See p. 249.)

Reis and Rayyet, September, 1914, Vol. XXXIII., No. 1,731, contains: News and Comments.—War.—The War and the Message.—India's Gifts.—The New Pope.—*Might versus Right*.—etc., etc. (See p. 249.)

Reis and Rayyet, September, 1914, Vol. XXXIII., No. 1,732, contains: News and Comments.—War.—Appreciation and Suspicion.—Industrial Revival.—The late Babu Bhoto Nath Sen.—etc., etc. (See p. 249.)

Reis and Rayyet, September, 1914, Vol. XXXIII., No. 1,733, contains: War.—Diary of the War.—Durga Puja and the War.—War.—Varia.—etc., etc. (See p. 249.)

Reis and Rayyet, October, 1914, Vol. XXXIII., No. 1,734, contains: News and Comments.—The Goddess Kali.—The War.—The late Sir Taraknath Palit.—etc., etc. (See p. 249.)

Review of Religions, August, 1914, Vol. XIII., No. 8, contains: Professor Hartmann on the Position of Women in Islam.—A Distinctive Feature of Islam.—The Holy Prophet's Instructions to his Followers.—The Purpose of Life.—The Source of the Quran.—A Grand Prophecy.—Notes and Comments.—etc., etc. (See p. 250.)

Review of Religions, September, 1914, Vol. XIII., No. 9, contains: Ahmad as a Prophet (V.).—Christian Parallels in other Creeds.—Self Done is Well Done.—Theology *versus* Science.—A Ceylon Missionary's Attack on our Holy Prophet.—Prophecies that all Men should Know.—etc., etc. (See p. 250.)

Sarawak Museum Journal, June, 1914, Vol. II., No. 5, contains: Die Tenebriomdenfauna Borneos (I.), by H. Gebien.—On Two New Species of Pheretima from Borneo, by W. Michaelsen.—Sea-Shells and their Makers, by A. J. Jukes-Brown.—Notes on Collecting Ferns, with Particular Reference to Certain Bornean Ferns of Considerable Interest, by D. H. Campbell.—Some Notes on Birds in Sarawak, by R. B. Williams.—etc., etc. (See p. 250.)

T'oung Pao, July, 1914, Vol. XV., No. 3, contains: Les Correspondants de Bertin, by H. Cordier.—Le Système Musical, by G. Mathieu.—Wen Tan, by P. Lefèvre-Pontalis.—Apropos de l'Article de Sylvain Lévi.—Le "Tokharien B.," Langue de Koutcha, by L. Aurousseau.—Was Odoric of Pordenone ever in Tibet? by B. Laufer.—Notes on the Relations and Trade of China with the Eastern Archipelago and the Coasts of the Indian Ocean during the Fourteenth Century, by W. W. Rockhill.—Le Nom Turc du Vin dans Odoric de Pordenone, by P. Pelliot.—Mélanges.—Bulletin Critique.—Bibliographie.—Notes and Queries.—etc., etc. (See p. 250.)

Word, June, 1914, Vol. XIX., No. 3, contains: Desire Ghosts of Dead Men, by the Editor.—The Golden Verses of Pythagoras, by E. Herrmann.—Beauty and Mysticism, by C. H. A. Bjerregaard.—The Scarab of Destiny, by M. H. Billings.—etc., etc. (See p. 250.)

Word, July, 1914, Vol. XIX., No. 4, contains: Ghosts, Editorial.—The Golden Verses of Pythagoras, by E. Herrmann.—Thoughts on the Absolute and his Works, by J. M. Bicknell.—The Scarab of Destiny, by Maris H. Billings.—The Ritual of High Magic, by E. Levi.—etc., etc. (See p. 250.)

II.

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ARABIAN Nights. Adapted by F. C. Tilney. Roy. 16mo. Cloth. pp. 128. 1914. 1s. 6d.

ARABIAN Nights Entertainments (The). 8vo. Cloth, pp. 294. With Illustrations by Milo Winter. 1914. 5s.

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* * The text is in Sanskrit, but the book contains an interesting Introduction in English (66 pp.).

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AND

BOOK REVIEW.

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I.

REVIEWS, NOTES, AND NEWS.

THE late "**Sister Nivedita**"—to give **Margaret Noble** the name that she took when she gave herself over to the service of India and the worship of its ideals—has never written more attractively than in her **Footfalls of Indian History**, which now lies before us. The book is a series of studies in the political and intellectual history of India, and its scope is indicated by the list of its contents: The History of Man as Determined by Place; The History of India and its Study; The Cities of Buddhism; Rajgir, an Ancient Babylon; Behar; The Ancient Abbey of Ajanta; The Chinese Pilgrim; The Relation between Buddhism and Hinduism; Elephanta, the Synthesis of Hinduism; Some Problems of Indian Research; The Final Recension of the Mahābhārata; The Rise of Vaishnavism under the Guptas; The Historical Significance of the Northern Pilgrimage; The Old Brahmanical Learning; The City in Classical Europe; A Study of Benares. Sister Nivedita possessed a vast amount of general knowledge about India past and present, fired by an intense affection and admiration for the Indian character and its ideals and history; and if her knowledge sometimes showed an occasional lack of criticism, the warmth of personal sympathy and love for things Indian which inspired her life gave to her writing a something of interest that is often lacking from the more detached pages of professional scholars and students. The present book shows her characteristic qualities. Side by side with much that is highly debatable, and some things that are certainly mistaken, it contains many flashes of sympathetic insight and just appreciation. As an example, we may point to her studies of Ajanta and her view of the development of Buddhist iconography, which merit serious consideration. The volume is excellently illustrated, containing, in addition to twenty-two full-page plates in black and white, six attractive plates in colour by artists of the Calcutta school, some of them copied from the frescoes of Ajanta, others original.

As Mr. Rabindranath Tagore has revealed to the European reader something of the ideals in the soul of Bengal, so Mr. **T. N. Ganguli's Svarnalata**, in the English translation by Mr. **Dakshinacharan Roy**, may help him to realize something of the reality of village life in the great Presidency. The story is a simple, wholesome one, relating the fortunes of two brothers—Sasibhushan, amiable and trustful in private life, while unscrupulous in business; and Bidhubhushan, an honest and lovable possessor of an artistic temperament, who is chastened by suffering into responsibility—and of Bidhubhu-

shan's son Gopal, with a romantic love-motive uniting Gopal with the damsel who gives her name to the book. How the themes are worked out we must leave the reader to discover. Perhaps the Western critic, coming from the exotic delicacy of Mr. Tagore's atmosphere, will be disposed to find the air into which Mr. Ganguli transports him rather rough—to change the metaphor, the latter may seem to paint his pictures in rather crude and not always convincing colours—and Mr. Roy's translation, though remarkably good as English on the whole, fails to convey some of the idiomatic vigour and personal characterization of the original. Nevertheless, the book is very interesting reading, and is really helpful as throwing a light on the subject announced in its sub-title: "Scenes from Hindu Village Life in Bengal." (See p. 274.)

Elements of Hindu Iconography, by Mr. T. A. Gopinatha Rao, M.A., of which we have before us the first volume, is a work of great interest and value. The principles on which the Hindus constructed their images of stone, metal, and wood, the proportions of their parts, the artistic ideals and the symbolical significance embodied in those figures, have never yet been interpreted to the West by a competent scholar. Mr. Gopinatha Rao has now undertaken the gigantic task, and this massive quarto volume is the first instalment of his labours. After a general introduction dealing with the subject in its various bearings, in which he takes up a judicious attitude on the rather vexed question of the artistic merits of Hindu art, and an explanation of the chief technical terms, he deals with the images of the cults of Gaṇapati, Viṣṇu, Garuḍa, the Āyudha-purushas, the Ādityas, and Devī, giving copious extracts from technical literature, and generously illustrating his themes by 143 plates. The next volume will deal with the Śaiva and other cults.

A very valuable contribution to the history of Indian thought is contained in Mr. **Jogesh Chandra Chatterji's Kashmir Shaivism**, forming Vol. II. of the "Kashmir Series of Texts and Studies." For the first time we have a study of the literary history and theological doctrines of this ancient and important school by a scholar who not only is well versed in his subject, but is well able to convey the results of his study in adequate English. The present volume, which is only the first fasciculus of a complete work on the subject, deals firstly with the history of the school, and then proceeds to give an exposition of its doctrines. It will be welcomed by many, and we look forward eagerly to seeing its continuation. (See p. 273.)

Deccan Nursery Tales ; or, Fairy Tales from the South, is a book that should give much delight to the children, as well as considerable æsthetic pleasure to their seniors. The author, Mr. C. A. Kincaid, gives here twenty stories derived from Marathi sources, which are illustrated by eight full-page coloured plates by Mr. M. V. Dhurandhar. The tales are of somewhat unequal interest, but they are narrated in simple and tasteful style; and Mr. Dhurandhar's pictures are really excellent, both in form and in spirit. Tales of this kind lead us into the heart of the people—the simple, kindly folk of India—and we can indirectly learn a good deal from this book, besides deriving pleasure from it. (See p. 276.)

A Manual of Colloquial Hindustani and Bengali, by N. C. Chatterjee.—The work consists of thirty lessons, in each of which there are a number of English sentences, with translations in Hindustani and Bengali, in the Roman character. These sentences, as the author states in his Introduction, "are selected from those in everyday use in the various departments of life. Special care has been taken to give the phonetic as well as the correct transliteration of every Hindustani and Bengali word." Mr. Chatterjee has adopted the scheme of transliteration in general use, and the reader will find no difficulty in pronouncing the words correctly if he first of all carefully studies the "Notes on Pronunciation" at the beginning of the work. The translation is strictly colloquial, and in the case of the Bengali the contracted forms of verbs, peculiar to the spoken language, are given. This will be of immense help to the student. As, however, the three forms of the Bengali *s* are, as simple consonants, invariably sounded alike as *sh* in "shame," it would have been better if they had been phonetically expressed by *sh*, instead of by *s*, *ś*, and *ṣ*. So, too, as the Bengali *oyā* is always pronounced *wā*, it should have been so spelt, as *jāwā*, instead of *jā,oyā*. The sentences, also, might with advantage have been arranged under some special system of classification of subject, and it would have been better if so many sentences had not been clubbed together, as in the concluding lessons. However, these are but minor details. The work itself is admirably written, and will be of great service to all who want to acquire a practical colloquial knowledge of these two languages. (See p. 287.)

Colloquial English-Persian Dictionary, by D. C. Phillott.—The appearance of a modern colloquial English-Persian dictionary at the present time supplies a long-felt need. European languages, especially during the last half-century, have received considerable accessions of words and expressions corresponding to the extraordinarily rapid multiplication of new objects and the development of new forms of thought. If, therefore, the Englishman and the Persian-speaking Oriental are to meet on the basis of present-day topics and interests, a presentation of the Persian method of expressing linguistically these new precepts and concepts was essential.

Although, structurally, the Persian language has undergone fewer changes since, let us say, the tenth century, than perhaps any other living language, yet in all living languages words attain new meanings, and new forms of expressions must inevitably be evolved. Moreover, amongst all nations, and not the least amongst the Persians, the colloquial must differ from the literary language. In view of these facts, Colonel Phillott has rendered signal service by facilitating the intercourse between Englishmen and Persians, not merely on the basis of ancient or even modern Persian literature, but also on the basis of practical everyday life and interests.

The lexicographer, it is true, must work largely on foundations laid down for him by predecessors in the same field, and the best that the most assiduous and long-lived scholar can hope to do in this field of lexicography is to bring as nearly as may be up to date what had for a time lagged behind and ceased

to meet the requirements of his day. Colonel Phillott has employed the available material already accumulated by Wollaston and others, but credit must be rendered to him and to his collaborators (and collaborators are particularly essential in lexicographical work) for a vast body of new material well arranged and on the whole carefully sifted which makes up the bulky volume of the dictionary. The only regret that must be expressed—a regret in which the author shares—is that the Persian words in it could not, for financial considerations, have been printed in the Persian characters.

The twenty-third volumes of the New Series published by the Oriental Translation Fund is occupied by an English translation of a Georgian version of the famous romance of **Vis and Ramin**. The origin and history of the Georgian version still remain obscure, just as, indeed, does the true original source of the existing Persian recension. Mr. **Wardrop**, the English translator, accepts the traditional view that the earliest form of the story must have been in Pahlavi. This, however, is a statement which our present knowledge enables us neither to prove nor disprove. We do know that the love of Vis and Ramin was celebrated in a Persian poetical romance by Fakhr al-Dīn As'ad of Gurgan in A.D. 1048. The poem was dedicated to Tughril Beg's Minister, 'Amīdal-Dīn Abu Fath Muzaffar of Nishapur, and an edition of it was published in the "Bibliotheca Indica" in 1865. When the Georgian version was made, or by whom, cannot be ascertained at present. The English translator seems to extract more out of his data, again, than seems warranted, when he says that it must have been known to Rust'haveli (latter part of the twelfth and early part of the thirteenth century), because he makes three references to the loves of Vis and Ramin in his "Man in the Panther's Skin" (Vol. XXI. of this series). The references do indeed prove that Rust'haveli was acquainted with the tradition, but not necessarily through a complete Georgian version. His knowledge of it may possibly have been derived from the Persian version.

There is another question arising in connection with this romance which attracts the literary historian—namely, its possible influence upon the development of European romanticism. Dr. Ethé many years ago, in his "Essays and Studies" (Berlin, 1872), has instituted a comparison between our story and that of Gottfried's "Tristan und Iseult." Happily, the questions which present difficulties to the writer of literary history need not detain or impede the course of the general reader who wishes to follow by means of Mr. Oliver Wardrop's translation the delightful episodes of this moving romance. The vista opened here before us into the life, manners, and morals of the Nearer East during probably the early Middle Ages, together with the author's judgments upon persons and actions, constitute the book a mine of most valuable and interesting information.

The translation has also an educational value. A good edition of the Georgian text was published in 1884, and now by the help of this very faithful translation the Georgian student receives valuable assistance in seeking to

augment his knowledge of the language by reading one of its finest literary monuments. (See p. 255.)

A very useful introduction to the study of the literature of ancient Egypt has just been published by Dr. **E. A. Wallis Budge** under the title **The Literature of the Ancient Egyptians**. It will come as a surprise to many readers of the volume that so much material of a purely literary character should have come down to us from ages long anterior to our present era, and it is a great merit of the volume that Dr. Budge has enabled the reader to test the quality of these narratives and literary compositions for himself by the translations he gives of a series of specimens dating from all the great periods of literary activity which took place under the rule of the Pharaohs. After a chapter dealing with the general characteristics of Egyptian literature, the different kinds of writing and the materials adopted for that purpose, the author introduces us to the various classes of literature in a series of chapters, each of which is furnished with a valuable introduction and commentary. We pass from the magical funerary texts inscribed upon the walls of chambers and corridors in the pyramids at Sakkarah to the tales told of the wonders wrought by magicians who lived under the ancient empire. An account is then given of the contents of the Book of the Dead—that famous collection of “chapters,” or compositions, which should insure the dead man’s safety and happiness in his future life. The Egyptian story of the Creation is followed by a number of interesting selections from the historical and autobiographical literature. Perhaps many readers will turn first to Chapters X. and XI., which contain tales of travel and adventure and fairy-tales, and prove that the atmosphere of the Thousand and One Nights was a legacy from earlier ages—at any rate, in Egypt. In moral and philosophical literature the ancient Egyptian also attained a very high standard of ethics, and, as Dr. Budge tells us, his poetry will be found to resemble closely the rhythmical compositions of the Hebrews, with their parallelism of members, so familiar in the Book of Psalms. We congratulate the author on having produced a work of exceptional interest, which we may mention is published at a price within the range of the humblest student. The volume might well be adopted as a handbook in our national schools. (See p. 230.)

As a companion volume to the above work on Egyptian literature, Dr. **Wallis Budge** has written what should prove an equally useful introduction to the study of Egyptian history. It is entitled **A History of the Egyptian People**, and is more than a mere record and discussion of historical events, as its chapters include descriptions of the country of Egypt and the Nile, and a very interesting account of the daily life of the ancient Egyptians in all sections of society. In this portion of his work Dr. Budge tells us what is known of the ancient Egyptian customs with regard to marriage, education, amusements, writing, etc.; and he enables us to picture their costumes and the occupations in which they took part. The reader is thus enabled to follow with a far more vivid interest the chapters on the historical development of the country from the ancient

empire, down through the middle empire and the great doings of the eighteenth dynasty, to the new empire, followed by long ages of foreign domination. The volume has a peculiar interest at the present moment, in view of the Sultanate of Egypt recently proclaimed by Great Britain, and of the great developments which have so lately taken place in that country. To any reader who wishes to familiarize himself with the country's earlier fortunes, we may warmly recommend Dr. Budge's book. Both volumes, we should add, are furnished with excellent illustrations, diagrams, and a map, and each has an attractive frontispiece printed in colours. (See p. 231.)

Of fascinating interest is a little volume of South African folklore stories just published under the title **Outa Karel's Stories**, by **Sanni Metelerkamp**. Outa Karel is an old and faithful servant of Bushman descent, who vividly tells his stories to the three children of a farm on the Great Karroo. By this happy setting the author makes the old world of South Africa live again. Possibly he retains, too, many Dutch words; but none the less these give a truer atmosphere to those who know and love the land. The stories themselves are bright and crisp, and mostly relate to animals. The lion and the jackal figure most, but the hyena, the ostrich, and the tortoise, of course, find their place. The quaint tales of the sun and the stars road are delightfully told, but where all is good it is invidious to make distinctions. No more charming book of stories has been printed for some time.

Al-Hilal, November, 1914, Vol. XXIII., No. 2. (See p. 292.)

Asiatic Review, November, 1914, Vol. V., No. 12, contains: Editorial.—India and the War: I. India's Attitude, by A. Yusuf Ali; II. After the War, by E. A. R. Haigh.—Turkey and the Moslems.—Kiao-Chou, by C. M. Salwey.—Turkey at the Parting of the Ways, by F. R. Scatcherd.—Russia's Mission, by H. M. Howsin.—The Gods of the Hindus, by R. A. Leslie Moore.—Indian Domes of Persian Origin, by K. A. C. Creswell.—The Indian Myth of "Churning the Ocean," by L. A. Waddell.—Russia in War-Time, by E. H. Parker.—Quatrains of Omar Khayyám, by J. Pollen.—Literary Supplement.—Correspondence.—etc., etc. (See p. 293.)

Baptist Missionary Review, November, 1914, Vol. XX., No. 11, contains: Modern Foreign Missions and the Future Relations between the East and the West, by C. R. Marsh.—The True Basis of Unity, by W. Hay Aitken.—Quarterly Report Letter from the Ramapatnam Station, South India, by Mrs. J. Heinrichs.—Editorial.—Mission News.—etc., etc. (See p. 293.)

Baptist Missionary Review, December, 1914, Vol. XX., No. 12, contains: The Burma Baptist Missionary Conference, by H. T. Marshall.—Dr. Cushing of Rangoon, by F. D. Phinney.—Training of Native Leadership, by J. McGuire.—Training of Native Leadership, by C. A. Nichols.—Larger Native Leadership, by W. H. S. Hascall.—Larger Native Leadership, by A. H. Henderson.—From Strength to Strength, by E. V. W.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 293.)

Biblical World, Vol. XLIV., November, 1914, No. 5, contains: Editorial: Christianizing Patriotism.—The Conversation of Militarism, by Francis G. Peabody.—Why Churches are Despiritualized, by Harry Earl Montgomery.—Some Suggestions as to the Date of the Letter to the Galatians, by Philip Van Zandt.—Faith: New and Old, by Seal Thompson.—The Professor *versus* the Pastor, by William W. McLane.—The Reality of Religion, by G. J. Kirn.—Significant Movements in Recent Theological Thought (II.), by Gerald Birney Smith.—The Message of Jesus to our Modern Life (II.), by Shailer Mathews.—etc., etc. (See p. 293.)

Calcutta Review, October, 1914, No. 278, contains: The Introduction and Spread of Western Medical Science in India, by Lieutenant-Colonel W. J. Buchanan.—Calcutta University Problems in the Light of the Final Report on London University, by H. R. James.—Theism and Pantheism in the Bhagavad-Gita, by W. S. Urquhart.—Ramazan, by A. F. M. Abdul Hafeez.—etc., etc. (See p. 293.)

Chinese Recorder, October, 1914, Vol. XLV., No. 10, contains: Editorial Comment.—A Study of a Taoist Hell, by R. F. Fitch.—A Larger Christian Publication Society for China, by J. B. Webster.—The Chinese Idea of Worship, by Y. Y. Tsu.—Reminiscences, by the late H. V. Noyes.—Language Study, by W. B. Pettus.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 293.)

Chinese Recorder, November, 1914, Vol. XLV., No. 11, contains: Editorial Comment.—Intercession and Evangelism, by Miss R. Paxson.—The Message and the Method in Evangelistic Work, by S. Eddy.—Some Facts of the Past Year that are Significant in Relation to the Cause of Evangelism in China, by E. C. Lobenstine.—Evangelistic Meetings in North China, by W. E. Taylor.—Religious Experience of Four College Students, by J. S. Burgess.—Summer School Efficiency, by E. G. Tewksbury.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 293.)

Chinese Recorder, December, 1914, Vol. XLV., No. 12, contains: Editorial Comment.—Some Points of Permanent Import in the Missionary Message, by D. E. Hoste.—Native Church Independence, by J. W. Hewett.—The Attitude of Missionaries toward Evangelistic Work with Regard to Working through the Chinese, by F. Harmon.—A Plan for Reaching the Student Classes of the Lower Schools of China, by A. B. de Haan.—Reminiscences, by the late H. V. Noyes.—Language Study, by W. B. Pettus.—World's Evangelical Alliance.—Our Book Table.—Correspondence.—Missionary News.—etc., etc. (See p. 293.)

Epigraphia Indica, Vol. XII., Part I., contains: Ragolu Plates of Saktivarman, by E. Hultzsch.—Brihatproshtha Grant of Umavarman, by E. Hultzsch.—Tarpanighi Grant of Lakshmanasena, by R. D. Banerji.—Chatsu Inscription of Balladitya, by D. R. Bhandarkar.—Ladnu Inscription of Sadharana: Vikrama Samvat, 1373, by Ram Karna.—Two Inscriptions from Bodh-Gaya, by V. V. Vidyavinoda.—Vadner Plates of Buddharaja (Kalachuri), Samvat

360, by Y. R. Gupte.—Belana Copper Plate Grant of Bhojavarmadeva, the Fifth Year, by R. Basak.—Batihagarh Stone Inscription, Samvat 1385, by Hira Lal.—Spurious Islampur Plates of the Ganga King Vijayaditya, the Thirtieth Year, by K. B. Pathak and Sten Konow.—etc., etc. (See p. 293.)

Epigraphia Indica, Vol. XII., Part II., contains: Spurious Islampur Plates of the Ganga King Vijayaditya, the Thirtieth Year, by K. B. Pathak and Sten Konow.—Kinsariya Inscription of Dadhichika (Dahiya) Chachcha (Vikrama), Samvat 1056, by P. Ramakarna.—Nammuru Grant of Ammaraja II., by E. Hultzsch.—Nidhanpur Copper Plates of Bhaskaravarman, by P. Bhattacharya.—The Planetary Tables, by H. Jacobi.—etc., etc. (See p. 293.)

Expositor, December, 1914, contains: The Literary Origin of the Narrative of the Fall, by Rev. Professor A. Van Hoonacker.—Notes on the Fourth Gospel: Summary of the Argument, by Rev. Principal A. E. Garvie.—The Work of St. Luke: an Historical Apology of Pauline Preaching before the Roman Court, by Rev. Professor D. Plooiij.—Dr. Moffatt's New Translation of the New Testament, by Professor Rendel Harris.—The Bible and War, by Right Rev. J. W. Diggie.—The Life-Story of Albrecht Ritschel, by Rev. Professor R. Mackintosh.—Title, Contents, and Indexes for Vol. VIII.—etc., etc. (See p. 293.)

Expository Times, December, 1914, Vol. XXVI., No. 3, contains: Notes of Recent Exposition.—A Sage among the Prophets, by W. P. Paterson.—Literature.—A Solution of the Chief Difficulties in Revelation xx.-xxii., by R. H. Charles.—The Great Text Commentary.—Recent Biblical and Oriental Archaeology, by A. H. Sayce.—In the Study.—Contributions and Comments.—etc., etc. (See p. 293.)

Expository Times, January, 1915, Vol. XXVI., No. 4, contains: Notes of Recent Exposition.—The Name of Jesus.—Literature.—The Old Testament in the Roman Phrygia, by Sir W. M. Ramsay.—The Great Text Commentary.—Contributions and Comments.—In the Study.—etc., etc. (See p. 293.)

Hindustan Review, October-November, 1914, Vol. XXX., Nos. 182 and 183, contain: The Deeper Causes of the Great War, by W. A. Courtney.—Mr. Frederick Harrison's Prophecy about the European War.—The Meeting of East and West in First Century, A.D., by E. H. M. Waller.—Caste and the Coming Social Ideal, by N. S. Aiyar.—Literary Excellence and Political Well-being, by R. K. Swami.—Our Outlook in Life, by S. Satyamurti.—The Hindu Temples, by H. L. Chaudhri.—A Serious Problem, by Rakhalraj.—Indians and the War, by "An Indian."—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 293.)

Hindustan Review, December, 1914, Vol. XXX., No. 184, contains: Indians in the Empire, by B. G. Horniman.—The War and Indian Loyalty, by R. G. Pradhan.—The Backgrounds and Mainsprings of the European Struggle, by L. E. van Norman.—The War and a Resurrected Poland: its Significance to India, by "An Indian Nationalist."—The War and the Collapse of Christianity, by a "Heathen."—Economic Evolution and International Com-

merce, by A. R. Iyengar.—Voices of Freedom: an Anthology (I.), by Th. Elmer Will.—Books of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 294.)

Indian Antiquary, October, 1914, Vol. XLIII., Part 548, contains: The True and Exact Day of Buddha's Death, by D. B. L. D. Swamikannu Pillai.—Jaina Sakatayana, Contemporary with Amoghavarsha (I.), by K. B. Pathak.—Notes on the Grammar of the Old Western Rajasthani, with Special Reference to Apabhramṣa and to Gujarati and Marwari, by L. P. Tessitori.—The History of the Naik Kingdom of Madura, by V. Rangachari.—The Poems of Prince Kamran, by Maulavi 'Abdu'l Wali.—etc., etc. (See p. 294.)

Indian Antiquary, November, 1914, Vol. XLIII., Part 549, contains: Notes on the Grammar of the Old Western Rajasthani, with Special Reference to Apabhramṣa and to Gujarati and Marwari, by L. P. Tessitori.—The History of the Naik Kingdom of Madura, by V. Rangachari.—Sketch of the History of the Madhva Acharyas, by G. Vencoba Rao.—Miscellanea.—Notes and Queries.—Book Notice.—etc., etc. (See p. 294.)

Indian Forester, November, 1914, Vol. XL., No. 11, contains: Natural Preservation of Mine Timbers in the Northern Shan States, by D. P. Hewett.—Flowering of Kyathaung Bamboo (*Bambusa polymorpha*) in the Promo Division, Burma, by J. W. Bradley.—Reinforced Concrete Boundary Pillars for Forest Reserves, by A. J. Butterwick.—A Note on Saltworts of South Arcot, by T. P. Ghose.—Notes from Old Punjab Forest Reports.—Extracts.—etc., etc. (See p. 294.)

Indian Forester, December, 1914, Vol. XL., No. 12, contains: The Forest Research Institute Buildings, Dehra Dun.—Forest Policy, by J. N. O.—Correspondence.—Extracts.—etc., etc. (See p. 294.)

Indian Review, October, 1914, Vol. XV., No. 10, contains: The Rules of War in Warfare, by A. J. H. Russell.—The War by Sea, by K. C. Macartney.—The War and Indian Industries, by A. Chatterton.—The War-Song for the Indians, by A. F. Khabardar.—Poland and the Polish Question, by E. M. Macphail.—The Ethics of War in Ancient India, by T. Rajagopalachariar.—Air Craft in War, by "An Engineer."—India and the War.—Employment of Indian Troops.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—etc., etc. (See p. 294.)

Indian Review, November, 1914, Vol. XV., No. 11, contains: Some Forces and Factors in War, by F. Lee.—Field and Base Hospitals, by R. Bryson.—Turkey and the War, by E. W. Green.—Germany's Industrial Development, by N. M. Muzumdar.—The War and Indian Trade, by V. G. Kale.—The Land of Softness and Peace, by A. L. Ridger.—The Powers: the Army and Navy Chiefs.—Some of the Contending Rulers.—War and Literature, by J. C. Rollo.—Civilization and War, by A. Macdonald.—The late Earl Roberts.—Turkey and Indian Mussalmans.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—etc., etc. (See p. 294.)

Indian Review, December, 1914, Vol. XV., No. 12, contains: The Strategy of the War, by F. Lee.—Songs of the Belligerents, by K. C. Macartney.—Our King, the Kaiser, and the Tsar.—Women as Standard Bearers, by the Lady F. Balfour.—Women in War, by a Hindu Woman.—The Poetry of the War, by J. H. Mackintosh.—The Hindu University Scheme.—The Sultan and his Ministers.—India's Devotion to Britain, by B. Basu.—The War of the World Ideals.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—etc., etc. (See p. 294.)

Indian Thought, Vol. VI., No. 4, contains: The Nyāya Philosophy of Gauṭama: Sāṅkhalal Lectures.—Translation of the Nyāya-Sūtras Bhāṣya and Vārtika.—Translation of Advaitasiṁdhi of Maḍhusūdana Sarasvaṭi.—Reviews of Books.—etc., etc. (See p. 294.)

Japan Magazine, November, 1914, Vol. V., No. 7, contains: Frontispiece.—Osaka, by the Mayor of Osaka.—The Manchester of Japan, by T. Nakabashi.—Japan and the European Armagedon, by Count Okuma.—Paper-Making in Japan, by Anon.—Sir Philip Sidney of Japan, by "B."—Effect of War on Tourist Traffic, by "Traveler."—Japanese Law Courts, by T. Miyaoka.—Fundamental Solution of Japanese Finance, by Dr. I. Tajiri.—Middle-Class Japanese Houses, by Onzan.—Around the Hibachi: Tales of the Green Room.—Current Japanese Thought.—etc., etc. (See p. 294.)

Journal Asiatique, July-August, 1914, Vol. IV., No. 1, contains: **מאורת עינים** Meirath 'Ena'im, Version en Néo-Grec et en Caractères Hébraïques de Jérémie x. 11; de Daniel ii. 5-vii. 28; et d'Esdras iv. 7-vi. 26, du Caraïte Elie Aféda Béghi 1627), by A. Danon.—Monuments et Histoire de la Période comprise entre la Fin de la XII^e Dynastie et la Restauration Thébaine, by R. Weill.—Notes à propos d'un Catalogue du Kanjur, by P. Pelliot.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—Société Asiatique.—etc., etc. (See p. 294.)

Journal of the Natural History Society of Siam, February, 1914, Vol. I., No. 1, contains: Editorial.—The Snakes of Bangkok, Part I., by M. Smith.—Notes on the Races of Serow, or Goat Antelope, found in Siam, by A. J. Irwin.—Notes on the Fauna and Flora of Ratburi and Petchaburi Districts, by K. G. Gairdner.—A Preliminary List of the Birds of Bangkok, by W. J. F. Williamson.—A New Species of Bat from Siam, by Oldfield Thomas.—Miscellaneous Notes.—etc., etc. (See p. 294.)

Journal of the Polynesian Society, September, 1914, Vol. XXIII., No. 3, contains: The Lore of the Whara-Wānanga.—Review.—Polynesian Philology: a Reply to Mr. Edward Tregear, by S. H. Ray.—Tuhoe: the Children of the Mist, by E. Best.—The Ancient Maori Dog, by W. H. Skinner.—Pelorus Jack (Tuhi-Rangi), by T. W. Downes.—etc., etc. (See p. 294.)

Madras Christian College Magazine, November, 1914, Vol. XIV., No. 5, contains: Christian Expectancy in World-Calamities, by G. E. Phillips.—The Problem of the Aged, by A. T. M. Satchit.—The Tamil-English Lexicon, by J. S.

Chandler.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 295.)

Madras Christian College Magazine, December, 1914, Vol. XIV., No. 6, contains: Christ our Life, by G. Pittendrigh.—In God's Hand, by W. H. Findlay.—Sadhanā, by F. W. Henderson.—Prussia and the House of Hohenzollern IV.), by E. Monteith Macphail.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 295.)

Maha-Bodhi Journal, September, 1914, Vol. XXII., No. 9, contains: Buddhism in Relation to the Supra-Normal.—Discoveries at Taxila.—The Temperance Outlook.—Gurukula Academy.—Beneath the Great Buddha.—Buddhism in Bengal.—The Economic Condition of India under Western Influence.—As the Mind Defiles, the Being gets Defiled.—News and Notes.—A Review.—etc., etc. (See p. 295.)

Maha-Bodhi Journal, October, 1914, Vol. XXII., No. 10, contains: Precepts to be Observed by the Brahmachari.—Buddhist Society of Great Britain and Ireland.—The Original Gospel of the Buddha.—The Noble Eightfold Path.—Correspondence.—News and Notes.—etc., etc. (See p. 295.)

Man, December, 1914, Vol. XIV., No. 12, contains: Nigerian Strolling Players, by A. J. N. Tremearne.—The Life and Work of N. N. Miklukho-Maklay, by M. A. Czaplička.—More about Tauvu, by A. M. Hocart.—Cross-Cousin Marriage in South India, by F. J. Richards.—Reviews.—Anthropological Note.—etc., etc. (See p. 295.)

Man, January, 1915, Vol. XV., No. 1, contains: Evolution of the Tautau, a Maori Pendant, by E. Best.—The Dual Organization in Fiji, by A. M. Hocart.—Note on a Maya Stone Figure from Copan, Honduras, by L. C. G. Clarke.—Rotuman Conceptions of Death, by A. M. Hocart.—Reviews.—Anthropological Note.—etc., etc. (See p. 295.)

Message of the East, November, 1914, Vol. III., No. 11, contains: Thoughts on Vedānta, by Swami Saradananda.—The Katha Upanishad, translated and commentated by Swami Paramananda.—Pantheism and the Vedānta, by J. J. Goodwin.—The Warrior in Ancient India.—etc., etc. (See p. 295.)

Message of the East, December, 1914, Vol. III., No. 12, contains: Divine Incarnation, by Swami Paramananda.—Words of the Great Teachers.—The True Spirit of Religion: Extract by Swami Vivekananda.—Katha-Upanishad, translated and commentated by Swami Paramananda.—Reports.—etc., etc. (See p. 295.)

Modern Review, November, 1914, Vol. XVI., No. 5, contains: Frontispiece.—Notes.—The Indian Colony in England.—Social Reform, by D. Chowdhury.—The Poetry of Mr. S. B. Divatia, by S. V. Mukherjee.—Spiritual Idealism and Social Reform, by W. Welloek.—The European War, by S. Nihal Singh.—Co-operation with Students Trained in Foreign Countries, by D. R. Guha.—A Statue discovered at Gorakhpur, by K. P. Ray.—The Sub-Dean of

Cape Town on Mr. Gandhi.—The Torpedo School of the Royal Navy, by H. C. Pike.—Hindu and Christian Ideals of Worship, by S. Tattwabhusan.—The Rise of the Nizam's Dynasty.—India and Imperial Federation, by S. Ambravaneswar.—Review and Notices of Books.—etc., etc. (See p. 295.)

Modern Review, December, 1914, Vol. XVI., No. 6, contains: Frontispiece.—Poems, by Rabindranath Tagore.—The Problem of Indian Education, by the late L. Baijnath, Rai Bahadur.—India and the War, by N. Dass.—Democracy, by W. Wellock.—Some Ancient Jaina Works, by H. G. Jacobi.—Decay of the Glass Industry in Upper India, by R. L. Varma.—How Soldiers are Fed, by H. Wyndham.—Has the Arrival of the New Submarine made the Big Battleship Obsolete?—China and her Medical Science, by R. Sarkar.—A Mahajar or Judicial Award, A.D. 1610.—Indian Trade and the War, by N. Dass.—Famines in Ajmer-Merwara, and what the Farmers must do to avoid them, by R. S. Mathur.—Indian Periodicals.—War Cartoons.—The Moslem Problem in India, by S. H. Husain.—Boro-Budor.—Notes.—Reviews and Notices of Books.—etc., etc. (See p. 295.)

Modern Review, January, 1915, Vol. XVII., No. 1, contains: Frontispiece.—The Teutonic, Latin, and Slavonic Nations of Popular Ethnology, by S. Ch. Ganguli.—South Indian Portrait Sculpture, by O. C. Gangoly.—An English Mystic, by P. E. Richards.—The Classic Art of Ajanta, by S. Gupta.—Emergency in China, by P.—The Nemesis of Aurangzib, by J. Sarkar.—Nietzsche and the War, by W. Wellock.—Reviews and Notices of Books, by Maheshchandra.—Ghosh.—An Old Manuscript of Portions of the Quran, by H. Cax.—Indian Subordinate Medical Department.—Proclamations of Asoka, by K. Jayaswal.—War and its Lesson to India, by V. J. Kale.—Comment and Criticism.—Indian Periodicals.—etc., etc. (See p. 295.)

Open Court, November, 1914, Vol. XXVIII., No. 702, contains: Frontispiece.—War on War, by P. Carus.—An Appeal to the Universities of America, by E. Haeckel and R. Eucken.—Poor Belgium, by P. Carus.—A Briton's View on Germany, by L. Hamilton.—The Tragedy of Fanaticism, by C. Thomas.—Bacon's "Christianity Old and New," by W. B. Smith.—The Buddhism of China, by R. F. Johnston.—The Taoist Pope on Religion.—Book Reviews and Notes.—etc., etc. (See p. 295.)

Open Court, December, 1914, Vol. XXVIII., No. 703, contains: Frontispiece.—A Letter from Poultney Bigelow.—A Biological View of English Foreign Policy.—Count Zeppelin in Alsace in 1870, by K. Klein.—Lessons of the War, by P. Carus.—The Servian Poet's Lament.—Poultney Bigelow and the Kaiser.—etc., etc. (See p. 295.)

Palestine Exploration Fund, January, 1915, contains: Notes and News.—The Immovable East, by Ph. J. Baldensperger.—The Route of the Exodus: from Fithom to March, by V. L. Trumper.—A Day in a Fellah Village, by R. A. Stewart Macalister.—Some Interesting Pottery Remains.—The Disappearance of the Papyrus Plant in Egypt, by J. Offord.—A New Hebrew Weight,

by M. H. Segal.—A Moabite Seal, by E. J. Pilcher.—An Egyptian List of Palestinian Ambassadors.—Reviews and Notices of Publications.—Notes and Queries.—etc., etc. (See p. 296.)

Prabuddha Bharata, November, 1914, Vol. XIX., No. 220, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—Visions of Peace.—Epistles of Swami Vivekananda (XXIII. to XXXI.).—In the Holy Land, by C. E. S.—From the Psalms of Tayumana Swami IX.), by A. K.—On the Conning Tower.—News and Miscellanies.—etc., etc. (See p. 296.)

Prabuddha Bharata, December, 1914, Vol. XIX., No. 221, contains: Unpublished Notes of Class Talks by the Swami Vivekananda.—Occasional Notes.—A Christmas Carmen, by J. G. Whittier.—The Problem of Religious Unity.—Epistles of Swami Vivekananda (XXIII. to XXXVII.).—Lessons on Raja-Yoga.—The Vairagya-Satakam, or the Hundred Verses on Renunciation by Bhatrihari.—The Sister Nivedita Girls' School and her "Hints on Education."—News and Miscellanies.—etc., etc. (See p. 296.)

Recueil de Travaux Relatifs à la Philologie et à l'Archéologie Egyptiennes et Assyriennes, Vol. XXXVI., Fascs. 3-4, contains: Hethitische Zahlzeichen, by R. Rusch.—Les Monuments Egyptiens du Musée de Marseille, by G. Maspero.—Recherches sur la Famille dont fit partie Montouemhat, by G. Legrain.—Le Protocole Royal des Thinites sur la Pierre de Palerme, by G. Maspero.—Der Königseid des demotischen Papyrus Berlin 3,080, by W. Spiegelberg.—Ein Denkstein aus Leontopolis, by W. Spiegelberg.—The Gorringer Collection of Egyptian Antiquities, by S. A. B. Mercer.—Nouvelles Notes d'Épigraphie et d'Archéologie Assyriennes, by V. Scheil.—Notes on the Story of Sinuhe, by A. A. Gardiner.—Textes Religieux, by P. Lacau.—etc., etc. (See p. 296.)

Reis and Rayyet, October, 1914, Vol. XXXIII., No. 1,735, contains: News and Comments.—A Raja's Experiences.—The Secret of a Battle.—The late Sir William Markby.—The Suez Canal and its Traffic.—etc., etc. (See p. 296.)

Reis and Rayyet, October, 1914, Vol. XXXIII., No. 1,736, contains: News and Comments.—Crime in Calcutta.—A Silent Votary of Hahnemann.—Offers of Indian Chiefs.—etc., etc. (See p. 296.)

Reis and Rayyet, November, 1914, Vol. XXXIII., No. 1,737, contains: A Call to Arms.—News and Comments.—Diary of the War.—The War.—The Indian Copyright Act, 1914.—etc., etc. (See p. 296.)

Reis and Rayyet, November, 1914, Vol. XXXIII., No. 1,738, contains: News and Comments.—The Fall of Tsingtao.—The late Sir Henry Thoby Prinsep.—Death of a Political Pensioner.—The Guildhall Banquet and War.—etc., etc. (See p. 296.)

Reis and Rayyet, November, 1914, Vol. XXXIII., No. 1,739, contains: News and Comments.—War.—Monument Lord Roberts.—The late Lord Roberts.—Hindu Marriage and Joint Family.—etc., etc. (See p. 296.)

Reis and Rayyet, November, 1914, Vol. XXXIII., No. 1,740, contains: News and Comments.—War.—The Last Great Naiyaika.—Hindu Marriage.—In East Africa.—etc., etc. (See p. 296.)

Reis and Rayyet, December, 1914, Vol. XXXIII., No. 1,741, contains: News and Comments.—Diary of the War.—Cochin.—The Joint Family.—Industrial Revival.—Naval Situation.—etc., etc. (See p. 296.)

Reis and Rayyet, December, 1914, Vol. XXXIII., No. 1,742, contains: News and Comments.—War.—Diary of the War.—The Residential University.—Police Administration in Bengal in 1913.—German Diplomacy.—Protection of Children in India.—etc., etc. (See p. 296.)

Reis and Rayyet, December, 1914, Vol. XXXIII., No. 1,743, contains: News and Comments.—War.—Industrial Revival.—The Congress.—Indian Industries. The Darbar.—etc., etc. (See p. 296.)

Reis and Rayyet, December, 1914, Vol. XXXIII., No. 1,744, contains: News and Comments.—War.—Diary of the War.—Egypt a British Protectorate.—Christmas and War.—Hazaribagh Revisited.—A National Hindu Prayer.—A Rai Sahib's Death.—etc., etc. (See p. 296.)

Review of Religions, October, 1914, Vol. XIII., No. 10, contains: The Ahmadiya Movement and Ahmad's Place among the Prophets (I.).—The Opening Chapter of the Holy Quran.—Sayings and Doings of the Holy Prophet.—Christian Parallels in Other Creeds.—A Glimpse into the Character of the Holy Prophet.—An Introduction to the Bible.—The Indian Imperial Relief Fund.—Are Christians Following the Teachings of Christ?—The Nineteenth Century and the Muslims.—Four Verses from the Bible, and Four from the Quran.—etc., etc. (See p. 296.)

Review of Religions, November, 1914, Vol. XIII., No. 11, contains: The Ahmadiyya Movement and Ahmad's Place among the Prophets (II.).—The Ahmadiyya Community and the Turkish Government.—Our Leader's Letter to the Head of the Province, and the Reply thereto.—The Truth of the Quran.—Sayings and Doings of the Holy Prophet.—Readings from the Holy Quran.—What the Ahmadies should do.—Predestination.—A Country with a Smile.—etc., etc. (See p. 296.)

Vedanta Kesari, June, 1914, Vol. I., No. 2, contains: Tantrikism, by Swami Saradananda.—Who am I? Adapted from a Class Lecture of the late Swami Ramakrishnananda.—Gita: How to Understand it, by K. S. Iyer.—Introduction to Dramidopanashad, by S. G. Iyengar.—Subject for Reflection, by Swami Vivekananda.—The Heart of Hinduism.—Notes and Comments.—General News.—etc., etc. (See p. 297.)

Vedanta Kesari, July, 1914, Vol. I., No. 3, contains: Tantrikism, by Swami Saradananda.—The Vedanta as the Source of Spiritual Truth, by K. S. Aiyar.—The Dramidopanishad, by S. G. Iyengar.—Certain Fallacies in Social Reconstruction, by N. S. Aiyar.—Magic Jars of Gold (A Story).—Echoes of the

Teachings of Swami Vivekananda, by M. C. Nanjunda Row.—The Ramakrishna Mission Sevashrama.—General News.—etc., etc. (See p. 297.)

Word, August, 1914, Vol. XIX., No. 5, contains: Desire Ghosts of Dead Men, by the Editor.—The Swastika in Relation to Plato's Atlantis and the Pyramid of Xoehicalco, by M. A. Blackwell.—The Eskimo People, by J. Stronton.—The Scarab of Destiny, by M. H. Billings.—The Golden Verses of Pythagoras, by E. Herrmann.—etc., etc. (See p. 297.)

Word, September, 1914, Vol. XIX., No. 6, contains: Desire Ghosts of Dead Men (Editorial).—The Swastika in Relation to Plato's Atlantis and the Pyramid of Xoehicalco, by M. A. Blackwell.—The Scarab of Destiny, by Maris Herrington Billings.—That Mysterious Mummy Case, by Maris Herrington Billings.—Brotherhood and War, by C. H. A. Bjerregaard.—The Ritual of High Magic, by Elphias Levi.—etc., etc. (See p. 297.)

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